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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., March 14, 1935

NEW SERIES  
VOLUME XXXVII. No. 11

## Who's Who and What's What

After a year's illness Rev. J. R. Washburn for 13 years a missionary in China died Feb. 28.

Brookhaven W. M. U. set a goal of \$200.00 for the Home Mission offering. To date it has gone to \$225.00.

On the day that Dr. Cody, editor of the Baptist Courier, died, there was an editorial in the Courier entitled "We Must Leave This World," but it had no reference to his going.

A member of the Arkansas legislature, V. N. Carter, is said to have been excluded from fellowship in Immanuel Baptist Church, Little Rock, because he voted for the sale of liquor.

The two children of Dr. and Mrs. J. M. Bailey, Southern Baptist missionaries in Kweilin, China, were drowned Feb. 26 when Dr. Bailey's car ran off a ferry.

Evangelist A. D. Muse reports 64 conversions and additions during a meeting at Hominy, Okla. He holds meetings at Hollandale and Shaw in March and at Shidler, Okla. in April.

Mrs. M. A. Cole, aged 87, for 65 years a member of Shiloh Church, passed away Jan. 18. She was a faithful Christian through all these years.

On March 7, the Foreign Mission Board appointed Rev. M. T. Rankin of Canton as superintendent of Southern Baptist mission work in China.

Rev. R. W. Bryant of Hattiesburg has returned to his home very much improved after spending about two weeks in the Baptist Hospital at Jackson.

On March 7 the Foreign Mission Board accepted the resignation of Dr. and Mrs. Geo. W. Leavell, for 23 years missionaries in China. Dr. Leavell has done a great work in China and is mightily helping now in the homeland. His home for the present will be with Mr. Paul Rudolph, Clarksville, Tenn.

Some people are still fooling themselves with the notion that Arkansas is putting the bootlegger out of business by turning the liquor business over to the state. The federal alcohol administrator has said that the bootlegger is still doing more business in the wet states than the legalized salesman are doing.

Dr. Samuel Judson Porter died at his home in Washington, D. C. March 6. His last pastorate was with the First Church of that city. He was a native of N. C., Alumnus of Wake Forest and of the Southern Seminary. He was at one time Assistant Secretary of the Foreign Mission Board and had held important pastorates in several of the Southern states.

The world may or may not approve of half of what Senator Long of Louisiana says and does in and out of the Senate Chamber, but the committee which refused to investigate the charges against Postmaster General Farley which Mr. Long made will not help Mr. Farley nor the administration of which he is a part. If he is innocent an investigation will vindicate him. And if he is not then the country ought to know it. And they will know one way or the other.

Dr. A. J. Dickinson, Pastor First Church, Mobile, will preach the commencement sermon for Woman's College at Hattiesburg May 19.

A revival meeting at Hollandale has just closed, with Rev. A. D. Muse preaching and Rev. Joe Canzoneri leading the song services.

Anticipating that Alabama would vote wet, liquor people had rented many places in Birmingham for the dispensing of their wares. But like the Arabs they folded their tents and silently slipped away, because the state voted dry.

Over against the claim that millions can be raised for revenue by legalizing liquor sales, the governor of Alabama says that in that state in four years, from 1911 to 1915, the total amount of revenue from all liquor sources was \$308,862.30. If anybody is still looking for the champion liar, he can be found in the liquor camp.

A letter from Temple Baptist Church, Detroit, brings the information that the church in February called as pastor Rev. Louis Entzminger of Houston, Texas, and that recently they had called also to the pastorate Dr. J. Frank Norris of Ft. Worth, and that both had indicated their acceptance. Dr. Norris will remain pastor of First Church, Ft. Worth, and give part of his time to the Temple Church in Detroit.

Minutes of Simpson County Association show the number of churches to be 35. There were 249 baptisms during the year, the largest number from Macedonia church, 22. Magee church has the largest membership, 448, and made the largest contribution to the Cooperative Program, \$743.04. Only one church in the association failed to give to missions.

Our School of Missions is a great blessing. Three fine classes in missions. Dr. Leavell, Mrs. Jenkins, Dr. Newbrough, Dr. Crittendon, and Dr. Goodrich all brought gripping messages. Such schools will prove helpful to any section. The idea of covering the state by a series of such schools and institutes is a stroke of genius, and will mean much to our people.—E. K. Cox.

PASTORAL CHANGES: Earl Herrington resigns at Vivian, La.; Don Sterling accepts a call to Merryville, La.; R. L. Holmes goes from Bossier City, La. to McKinney Ave. Church, Dallas; R. B. Middleton becomes pastor of Dubach and Lisbon churches in Louisiana; D. E. Byrd becomes pastor at Hosston, La.; P. A. Duncan has been called to Prince Ave. Church, Athens, Ga.; R. L. Harvey goes to First Church, Vienna, Ga.; J. A. Riser goes from Saperton to Mecher, Ga.; V. M. O'Hare goes to First Church, Frisco, Texas; B. C. McWhorter goes from Woodville to Lexington, Ga.; A. C. Turner goes from Wichita Falls to Bowie, Texas; C. F. Moffett from Kensett, Ark., to Aliceville, Ala.; A. S. Pritchett goes to Kilgore, Texas; W. S. Garatt from Stanton to Big Springs, Texas; A. L. Aulick goes from Oklahoma City to become Bible teacher at O. B. U., Shawnee; Wilburn Smith goes from Atlanta, Ga., to Cairo, Ga.; J. G. Fogleman accepts church at Pollock, La.; J. L. Kendrick goes to Sumner Grove Church, Shreveport; D. B. Lloyd goes from Sisterville, W. Va., to First Church, Jacksonville, Texas; Dr. J. R. Jester resigns First Church, Winston-Salem, N. C., to be an evangelist.

## DR. Z. T. CODY

Dr. Zachariah Thornton Cody, editor of the Baptist Courier of Greenville, South Carolina, passed away last Thursday at noon. A telegram from Mr. R. F. Terrell, Business Manager of the Courier, says the funeral service was to be Friday afternoon. Amidst our loss, which is a loss to every interest in the Southern Baptist Convention, there comes a flood of blessed memories of pleasant personal relations, and of the great service which Dr. Cody has rendered to the cause of our Lord Jesus Christ.

He loved the Lord and his heart was in everything which concerned the progress of the kingdom. His sympathies were big enough to take in all the causes. He was thoroughly Christian in his attitude toward them all, and thoroughly loyal to all and fair to each. His interest in one or some did not exclude or eclipse his concern for any others. His was a thoroughly balanced love for all and efforts to help each.

He was a man of splendidly balanced judgment. His brethren respected his opinions and had great confidence in his judgment. He was on many important committees of the Southern Baptist Convention, and rendered most valuable service in them all. He could see through difficulties and point the way out. His brethren believed in him, because he was fair, uninfluenced by local or personal bias. His was the wisdom that cometh down "from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy."

Our personal contacts with Dr. Cody have been over a good many years, and have been pleasant and profitable to us. He was a man of somewhat mature years when we found him at the Seminary, where he was highly regarded for manliness and friendliness. He was always genuinely interested in people. He was born in Alabama, reared in Georgia, but after his course at the Seminary was pastor for several years in Kentucky, for several years at the important center of Georgetown. He then became pastor of First Church, Greenville, S. C. In all this work he was greatly blessed.

He became editor of the Baptist Courier in Greenville, S. C., about the time the present editor came to the Baptist Record, about 23 years ago. He was the joy and admiration of his brother editors. They delighted to do him honor. How sorely we shall miss him.

He has been in declining health for a few years, and now the end has come to earthly service and the beginning of blessed service on the other side. Our sympathy is with those who feel most deeply his going. His beloved companion preceded him by a few years. "Till we meet at Jesus' feet."

—BR—

Rev. L. M. Reno, 31 years missionary in Brazil, passed away March 6. His wife and two children remain at Victoria, Brazil.

Paraguay withdraws from the League of Nations in order to carry on war unhindered with Bolivia. It is coming to be quite the fashion to join peace organizations until it is apparently to your interest to fight, and then bid the organization farewell.



## Sparks and Splinters

And now Monroe County votes against the sale of beer by a big majority.

Texas Baptist Laymen have a conference in First Church, Dallas, March 7-8.

Five additions to First Church, Clarksdale, Sunday, fine services, great crowds.—S.

We notice that the Booneville Independent speaking of quintuplets, sextuplets, etc., attributes it to the age of "mass production."

Truett L. Scarborough (names that sound familiar) an attorney of Ruston, La., has announced as a candidate for governor.

Rev. G. W. Riley of Clinton is in the Baptist Hospital in Jackson, receiving treatment and every attention. His friends are anxious of early improvement.

Dr. H. L. Martin, pastor at Senatobia, is recovering after an operation at the Baptist Hospital in Memphis. It is said that it will be several weeks before he can be back at his work.

The Louisville Times is quoted as saying: "The Seagram Distillery of New York City has circularized high school girls of Brooklyn, inviting them to the cocktail hour and expatiating on the delights of drink."

Ten years from now the world will know that the people today who urge the return of legal liquor for revenue or for temperance, are the biggest bunch of boneheads that ever got into a legislative body.

Highland Church, Meridian, wrote letters to all non-resident members. Result, twelve requests for letters of dismission; others wished to remain members. Last Sunday a drive was made for subscriptions to the Record.

Prentiss County voted to prohibit the sale of beer and wine on Feb. 26. The vote was five to one. There wasn't a precinct in the county which showed a majority vote for beer. Somehow this kind of news doesn't get first page space in many papers.

The plea of liquor advocates is to legalize the sale of alcoholic beverages and use the tax to operate schools for the children. Since the repeal of the Eighteenth Amendment 249,000 saloons have been opened and 3,500,000 children have had to quit school because the schools were closed.

Mamma—Have you said your prayers, Robert?

Robert—Of course.

Mamma—And did you ask to be made a better little boy?

Robert—Yes, and I put in a good word for you and father too.

The Commercial Appeal which a few years ago said that prohibition had made ninety per cent of the people of the United States criminals, still says that "a majority of our citizens want to drink wet even though they can be hectored into voting dry." Anybody who can make statements as wild and wide of the truth as this ought to be taken to a sanatorium.

The Florida Baptist-Witness asks why the government complacently tolerates, he might have said encourages, drinking which kills its thousands, while it sets all the machinery of the justice department to work to catch Dillinger who killed less than a dozen. If the federal government had shown half the zeal in enforcing the prohibition law which it has shown in catching hold-up men, we would have a sober land today.

The Program of Central Mississippi Preachers' Conference shows the date to be March 11, and includes devotion by I. F. Metts, Association work between meetings by A. F. Crittendon, Coordinating Local Church Organizations by T. W. Talkington, Sermon Making Suggestions by B. B. Hall, Exposition of Acts 4:32-37 by P. I. Lipsey, Visiting the Sick by W. A. Hewitt, Round Table by J. L. Boyd, Lunch, Business Session, and Bible Study (Hebrews) led by Dr. M. O. Patterson.

The federal alcohol control administration forbids any advertising of liquor which claims "curative or therapeutic effects."

We have just finished our new brick church, and we are proud of it and it is paid for. Now we need a real leader and the Record among more of our members.—H. S. Archer, Centreville.

The church at Iuka has called Rev. J. E. Wills of Newton. He has not indicated his decision. In the meantime he and Dr. J. F. Carter are alternately supplying at Iuka.

Pastor Westmoreland of Leland paid us a pleasant visit a few days ago. He says they have over 60 members of the 100,000 Club at Leland, and they will soon send in a good list of subscribers to the Record.

Dr. J. B. Hipps, dean of the Theological Department in Shanghai University, was a welcome caller at Mississippi Baptist headquarters last week. He is a native of North Carolina and an alumnus of the Louisville Seminary.

Ouachita College (Baptist) in Arkansas has decided to limit the attendance of students to 500 until more buildings are provided. This has been made necessary by the growth of the school. Hereafter freshmen will be admitted by a selection process, and those in the present student body not making satisfactory records will be eliminated.

In February the Foreign Mission Board of Richmond, Va., moved into its new offices at 6th and Franklin Streets. This building was secured with money given by Mr. and Mrs. Battoms of Texarkana, Ark., some years ago. The net receipts from this building will go to pay the salaries of a good number of missionaries, according to the wishes of the donors. In ninety years the Board has had six secretaries: H. A. Tupper, 1872-93; R. J. Willingham, 1893-1914; J. F. Love, 1915-1928; T. B. Ray, 1930-32; Chas. E. Maddry, 1932-.

First Baptist Church of Charlottesville, Va., took the morning hour on the first Sunday in this month to celebrate the beginning of Pastor Henry Alford Porter's seventh year. The people took him by surprise and the celebration was in the hands of Assistant Pastor T. E. West. Telegrams were read from Drs. Truett and Dodd and from leaders in New York and Canada, besides many from friends in Virginia. A silver service was presented the pastor and addresses made by two of the deacons. In the six years 649 members have been added and the debt on the Sunday school building has been reduced from \$65,000 to \$15,000.

Preaching services at Liberty Baptist Church were well attended Sunday, March 3rd. The pastor, Dr. F. K. Horton, has been preaching a series of sermons on the sojourn of the children of Israel in Egypt and the attendant plagues, when God through Moses attempted to bring them out of the land—his sermon Sunday morning dealing with the last plague or the death of the first born. Sunday evening he preached a strong sermon to an unusually large congregation on Mormonism, giving the history of its beginning, its teachings and practices. This sermon was also of a series dealing with some so-called religions. Christian Science and Spiritualism having been themes for former sermons.—C.

The Baptist Message says of Dr. T. L. Holcomb, who has been nominated as successor to Dr. Van Ness: "We are quite convinced that the Board could find no man in the South who is better fitted for this responsible denominational post than brother Holcomb. He combines the attributes of a great leader and denominational statesman with that of preacher, evangelist, missionary and scholar. We feel confident that brother Holcomb will give the Sunday School Board and Southern Baptists the same wise and whole-hearted service he has given the churches and boards he has served in the past. In fact we believe he is God's man for this great work. Hence, we can bespeak for him the warm-hearted loyalty and cooperation of Louisiana Baptists."

Oklahoma Baptist laymen meet in Convention in Oklahoma City April 25.

Henry C. Rogers of Alabama becomes director of State B. T. U. work and student work in Tennessee.

Dr. E. S. Alderman died recently at Tampa. He was once pastor in Russellville and Louisville, Ky.

Gulfport Federation of Labor is working to close meat markets and grocery stores on Sunday that the employees may have a day of rest.

J. E. Dillard, son of the Baptist pastor at Southside, Birmingham, yields to the call of God to preach. He is an alumnus of Howard College and Georgia University and a successful teacher of eight years.

Missionary L. L. Johnson, his wife and three children sail March 15 from Philadelphia, returning to Brazil where they have spent twenty years. Their return is made possible by the Lottie Moon offering. Three of the children remain in the U. S. A. being in school in Oklahoma.

... Recently the student body of Wake Forest College voted against war. Three-fourths of the students declared that they would not bear arms in offensive warfare. They also voted in favor of government control of arms and munitions.—Ex.

Dr. Marshall Craigh has been eight years pastor of Gaston Ave. Church, Dallas. In this time the membership has doubled, being now 3,995. Like growth in all organizations. Total contributions nearly half a million of which \$210,132.75 went to outside causes.

Tennessee Legislature refused to repeal the law passed some ten years ago which forbids the teaching of the doctrine of evolution of man in any state supported schools. In the house of representatives, Col. D. W. Ruffin, the oldest member, took his Bible and read the first chapter of Genesis. The Bible is a good means of settling all our troubles.

Brother A. M. Graham of Arkabutla sends the money for two subscriptions which he is giving to others and says, "I am giving them the paper because I believe it will be a blessing to them, and help to advance the kingdom of Him who died to save the world. There will be other subscriptions coming along as I am able to send them to those who need the Record in their homes." There is no better way of enlisting people in the work of Christ.

The Executive Committee of the Southern Baptist Convention reports for all Southwide objects in February \$104,378.69. Of this \$43,478.56 came through the Cooperative Program, \$45,990.83 through designated gifts and \$14,909.30 through the Hundred Thousand Club. Mississippi sent a total of \$8,878.09. Of this \$3,211.32 came through the Cooperative Program, \$4,462.79 through designated gifts and \$1,203.98 through the Hundred Thousand Club.

New Orleans hilarity makers go on a 40 day strike during Lent, and will try to atone for the roughhouse they made at Mardi Gras, in which three were killed in traffic accidents, and a large number of others more or less seriously hurt by blows of bricks, lead pipes, flat irons, beer bottles and fists, according to the news reports. Twenty-two were stabbed with knives, several with ice picks; three were shot; twenty were hurt in traffic accidents and several cut by glass when shoved through show windows.

In answer to a request of the Record made a short time ago, Dr. T. F. Harvey, pastor of First Church, Hattiesburg, writes to say that the Old First Church of Hattiesburg still has enough of spiritual life to exercise discipline, corrective discipline rather than punitive discipline. At one business meeting in the past 12 months the church withdrew the hand of fellowship from nineteen, for three causes, heresy, un-Christian conduct and non-fellowship. This was done in a quiet scriptural manner, by the church in executive session. This church is still trying to follow the New Testament in preaching and practice. We shall be glad to report others.



## SHALL RELIGION REMAIN FREE IN THE UNITED STATES OR IN AMERICA?

Arthur J. Barton

The heading of this article may sound strange, fantastic or alarming, depending somewhat upon the subjective mood of the reader. It might be easy enough to answer the question, "Shall religion remain free in America?" by saying, "Surely it shall remain free; this is free America. Do we not sing of America as the Land of the Free and the Home of the Brave? Was not our liberty purchased by the blood of our fathers? Has not this liberty been handed down from generation to generation as our priceless heritage? Nothing can affect or mar American liberty. Baptist patriots suffered, bled and languished in prisons for religious liberty, for the separation of church and state, for freedom to worship and to preach as conscience and the word of God may direct." That is all quite easy to say and is quite true to the facts of history.

But even so priceless a heritage, won in such heroic and dramatic fashion, may be endangered, even lost, by subtle forces and processes invisible to the casual observer but effective in their operations and results. Civil tyranny and religious tyranny have come gradually. They come with noiseless step. Right now, unless all signs are false and deceptive, the fundamental rights and liberties of the American people, both civil and religious, are facing dangerous possibilities which they have not faced before since the founding of the Republic. We have already gone a long way, as has been pointed out by leading journals and some of our Baptist papers in the South, toward setting up a totalitarian state with dictatorial, bureaucratic authority and power over many of the most intimate and purely personal affairs of the American people. Nothing like it has ever before happened in the history of the United States; nothing like it has happened in all the world, I venture to say, with people so well informed and so deeply devoted to the cause of human liberty.

The Baptist Message of Shreveport, La., in its issue of February 14th, under a double column headline, has this, "Government Agency Offers Aid To Churches for Improvements." Sub-head, "FHA (Federal Housing Administration) Will Lend Churches Maximum of \$2,000 for Repairs." Further subhead, "Government Anxious to Stimulate Building and Repairing Buildings. FHA Loans Will be Made for Permanent Church Equipment." Under these headlines the Message publishes the full announcement of the FHA. The first paragraph of the announcement is this, "Since churches are usually among the first to feel the effects of periods of financial stringency, many of them are today listed among the casualties of the depression years." Is that statement true? Churches do feel the effects of depression periods but do many of them die and go out of existence as a result? The churches have survived, while banks and business concerns and industrial institutions, many of them largely controlled by rules and regulations of the government and under the patronage of the government, have gone down in the crash. But the administration must make its case. The administration has saved the cotton planters, the tobacco planters, the cattle raisers, the hog raisers and what-not. It has saved the country from red revolution. So it must appear now as the savior of the churches and the cause of religion, though it has done more to destroy public morality and to make the work of the church harder than it can ever undo.

Now to save religion and the churches the government proposes to become the patron saint and to make it easy for the churches to borrow money to the extent of \$2,000 to repair and improve their houses of worship. The government does not propose to make direct loans to the churches but only guarantee payment of the loans. In other words to endorse the notes of the churches. Can anybody suppose that a church can become the sub-servient protegee of the government, asking the government to become spon-

sor for it in business affairs and yet remain free to manage its own affairs and to conduct its own worship? Nothing so subtle and so destructive of religious liberty has been put forward in America since our Baptist forefathers defied the authority of the state in the realm of conscience and went to jail and suffered stripes for preaching the gospel. Again I ask, "Shall religion remain free in America," or will our churches stand in line as cringing pitiful beggars asking the government to take them over in its broad lap and hold them gently to its nourishing breast? Will our Baptist churches be seduced by such a scheme put forward either in ignorance of the fundamental principles on which our government is founded or with the sinister motive to bring another large class of American citizens group by group into subjection to the will of government as administered by irresponsible bureau heads?

Some one may say that this and all similar warnings are quite unnecessary; that in making such warnings we are only boxing with shadow men or fighting with wind-mills; that of course no Baptist will fall into such a snare as is set by this socialistic proposal to make the government the financial patron of religion. If so, let it be remembered that less than three years ago a brother occupying a high position of leadership and responsibility in our Baptist affairs proposed that the government come to the rescue of our Baptist agencies and institutions by lending them large sums of money. This was said in what many of us hoped was an ill-considered and impetuous flight of oratory under enticing circumstances. But later this Baptist leader made serious attempt to explain, support and reinforce the position which he had taken as entirely harmless.

Some one else may say that for a church to borrow money from the government would be only a business arrangement and could not possibly do harm or endanger the freedom of religion. If so, let us suppose a case. Let us suppose that a church has borrowed \$2,000 from the government, or upon the government's endorsement, to repair its church building. Now suppose, as sometimes happens, the pastor says something in his sermon that displeases some of the members. For example, suppose the pastor should thoughtlessly say something against the legalized liquor traffic now sponsored and boosted by the government, and suppose some easy-going member who thinks more of getting money than he does of destroying the works of the devil and promoting the Kingdom of God, or some political camp follower who is more devoted to his politics than to his religion, should launch a protest and he and others, as sometimes happens, should withdraw financial support from the church. Suppose in that event the payments on the loan which have been endorsed or guaranteed by the government should fall behind, would it not be very easy for the government through some bureaucratic representative to inform the church that it must secure another pastor whose preaching and ministry will meet the approval of and secure the cash from the brethren whose sensitive feelings have been wounded and injured by the plain, straightforward preaching of the gospel? This is a supposition but not at all fanciful. This and other like things could and would happen. The supposition is here made only to show how utterly impossible it would be for the government to become the patron of religion and for religion at the same time to remain free. In no instance in the human history has the government become the financial patron of religion without destroying the freedom of religion. Communistic Russia has sought to destroy religion by direct decree against it and by confiscating all church property and all other property devoted to religious purposes. We do not want to live in Russia. And yet, so far as the ultimate effects are concerned, her method of destroying the freedom of religion is hardly more effective and reprehensible than might be a general policy under which a government seeks to set itself

up as the financial patron of religion. I raise my voice in solemn warning and protest. I hope and pray that our Baptist people may be saved from the snare.

If there ever was a time when Americans and Baptists needed to think straight and to dare for the right that time is now upon us.

Wilmington, N. C.

—BR—

C. H. SPURGEON

"That Unprofitable Servant"

Sent by A. Cunningham-Burley

—O—

Spurgeon when weak and worn, did not escape from the scourge of the tongue or the slander of the envious as the following paragraph will show:

"When I was exceedingly ill in the South of France, and deeply depressed in spirit — so deeply depressed and so sick and ill that I scarce knew how to live, — one of those malicious persons who commonly haunt all public men, and especially ministers, sent me anonymously a letter, openly directed to 'That unprofitable servant C. H. Spurgeon.' This letter contained tracts directed to the enemies of the Lord Jesus, with passages marked and underlined, with notes applying them to myself. Mow many Rabshekahs have in their day written to me! Ordinarily I read them with the patience which comes of use, and they go to light the fire. I do not look for exemption from this annoyance, nor do I usually feel it hard to bear, but in the hour when my spirits were depressed, and I was in terrible pain, this reviling letter cut me to the quick. I turned upon my bed and asked—Am I, then, an unprofitable servant? I grieved exceedingly, and could not lift up my head, or find rest. I reviewed my life, and saw its infirmities and imperfections, but knew not how to put my case. I said to myself, 'I hope I am not an unprofitable servant in the sense in which this person intends to call me so.' I cast myself upon my Lord and Master once again with a deeper sense than I had felt before: his atoning sacrifice revived me, and in humble faith I found rest. By the way, I wonder that any human being should find pleasure in trying to inflict pain upon those who are sick and depressed; yet are there persons who delight to do so. Surely, if there are no evil spirits down below, there are some up above, and the servants of the Lord Jesus receive painful proofs of their activity."

—BR—

## THE LAST LIVING SLAVE FROM AFRICA

Tell us about calling at a little cabin meeting Uncle Cujo, the last survivor of the last cargo of slaves brought over from Africa to America in 1859.

"The old man did not seem interested in our visit at first. We talked a little while, then I asked him if he came from Nigeria. He said, 'I don't know Nigeria.' Then I asked, 'Did you come from Lagos?' 'He replied, 'I do not know Lagos.' At last I asked 'Did you know about the Yoruba people when you were in Africa?' The clouded face took on a smile and the bent form lifted, 'You been to Yoruba land? You know Yoruba language?' 'Yes.' The old man stood to his feet and between sobs breathed this prayer, 'Dear Jesus, I thank you that I have at last heard from home.'

In 1859 a young African boy of nineteen years was taken captive by a Dahomey tribe and sold to American slave traders. The slaves were unloaded and offered for sale in Mobile, Alabama. There was a ready sale for Cujo. Soon Cujo heard from colored people on the plantation the story of Jesus. He accepted Christ as his Saviour.

Cujo married and they settled down to make a home. All the while he longed to hear from Africa and daily prayed to God that he would not let him die until he heard from home. Though the months grew into years Cujo still had faith to believe that God would answer this prayer. An old man spent in years finally heard from Nigeria through our missionary.—Miss Ellen Caver, Africa (Nigerian Baptist).



# Editorials

## FAITH GETTING THE RIGHT START

In the eleventh chapter of Hebrews the writer lays the ground-work of faith by settling the question of the origin of the worlds. Whether man has had a direct divine revelation from God, supernatural in its method, or not, he has tried to fathom the mysterious depths of the past. To every rational mind the question of origins presents itself. It thrusts itself upon us whether we will or not. It lures, allures and intrigues us with its persistent call. We inevitably look for causes; and men persist in tracing things back to the Great First Cause. There is not a nation under the sun, and has never been one, which did not set itself to search out the origin of the world and the universe.

And there has never been anybody, scientist or philosopher, who has ever given any explanation of how things came into being, or became what they are, except that they were produced and brought into orderly operation by the creative act of God, by His speaking them into being and life. Every scientist says that there is no answer in his field of research to the question as to how the worlds or any part or particle of them came into existence.

The mind travels backward over centuries or eons and comes always to the period in which there is no road on which the mind can travel. We look back then into nothingness. And as we pause we hear a voice saying, "In the beginning God created the heavens and the earth." And we accept it because it satisfies the utmost reaches of our souls. It fits into the nature of things and all the laws of our minds. It satisfies the natural, inherent demand for an adequate cause. It corresponds with the facts of nature as revealing infinite intelligence, wisdom and power. A little child has no trouble with it because his unsophisticated mind is not bothered with devious and long drawn out arguments. The philosopher has no trouble with it, because it satisfies the utmost flights of his mind and the deepest desires of his soul.

And the little child and the philosopher are on equal terms, for "by faith we understand." The light has come to us across the abysmal darkness, and the mind rests on the statement of the word of God. We accept the statement and it harmonizes with all other facts and explains all other difficulties. This faith which reached out as a hypothesis or "hypostasis" has become the basis and working principle for the solution of all our queries. We have put forth our hands of hope into this uncertainty and have found God.

And in finding God we have come into contact with the reality of an invisible world, and we become aware that "what is seen hath not been made out of things which appear." There was a time when visible things did not exist; and there will be a time when they will not continue. "The heavens and the earth will pass away, but my word shall not pass away." "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But according to His promise we look for new heavens and a new earth wherein dwelleth righteousness."

It is well that our Bible begins with the account of the creation of the world by the Word of God: "In the beginning God." Here is the challenge to faith. And this is our organ of apprehension, of understanding, of appropriation, from the first chapter of Genesis to the last chapter of Revelation. If we accept the account in Genesis we will have no trouble with the description of the New Jerusalem coming down from God out of heaven. If we do not learn to use the organ of faith, we stumble through a meaningless universe into the darkness of eternity. Faith is to the soul what all

the physical senses of sight, hearing, touch, smell and taste are to our bodies. We live by faith.

—BR—

## DEBT-PAYING PLANS FOR THE FUTURE

—O—

There are certain facts that we must of necessity keep in mind. We can't get them out if we try. They will thrust themselves upon us, and have to be reckoned with. One of these is that we Baptists of Mississippi and of the South have some debts. Everybody that reads knows this. We have to face them, and we must and will face them as Christians. These debts have been with us now for several years. They are distributed on most of our boards and institutions. They are not on just one department of our work, but are on many departments. They amount to, roughly speaking, about \$500,000 on Mississippi institutions and about \$4,000,000 on our Southwide boards and institutions.

These debts were acquired mostly in an effort to enlarge and extend our work of saving a lost world and fitting men and women for the task and in ministering to the necessities of the saints. In other words the debt obligations and the Cooperative Program are practically identical, the one providing for the expense of what has been done and the other providing the means of carrying on the work of today.

They were made by men chosen by Mississippi Baptists and Southern Baptists to represent them in our Conventions and Boards. They were men and women chosen because of their information, intelligence, consecration and good sense. They did what they thought and most of us thought was the wise and proper thing to do. The "depression" overtook our denominational work; as it did all other business, and we found it difficult to meet our obligations and carry on the work without imperiling its very existence. Debt closed in on us like the coming of night.

Our leaders have never lost heart, and have never swerved from their purpose to pay every honest obligation. They have carried burdens big enough to break the backs of ordinary men. But they have stood to their tasks. Plans have been wrought out for the gradual payment of all of these debts. Everyone of them is going to be paid. There is nothing else for us to do. We must be Christians. We will face our creditors and the world without shame. We will for the sake of the Name discharge every financial obligation. In His Name the work was done and in His Name the debts will be paid, as sure as the world stands.

We are already reducing the debts very materially. Every Board of the South, and every one in Mississippi has orders to make no more debts. Some of these boards have made good progress in reducing indebtedness. Mississippi College has done and is doing splendidly in this line. The debts of our State Education Commission have been greatly reduced. The Foreign Mission Board has cut its debt nearly half in the past two or three years. The Home Board has done magnificently in this line though its debt was larger and its receipts less. And so on down the line. We can thank God and take heart.

The method of reducing our principal debt in Mississippi has been by special campaigns. There was no other way open to us. The change in apportionment of our mission funds made this a necessity. We changed from giving 25 per cent given to Southwide funds in 1933 to 50 per cent in 1934 and 1935. This put us to where there was no money in the Cooperative Receipts for paying our state debts. And this had to be done by special solicitation; and for the present that is the only way before us.

Last year the debt was materially reduced by special gifts from comparatively few churches and relatively fewer individuals. The burden of this was placed upon Dr. Gunter and he has carried the load of planning and soliciting. Everybody who has given has helped to lighten his

load. How long can a man carry a load like this and not break under it?

This brings us to ask about plans for the future. Is there a better way? A more righteous and equitable way? Can this burden be better distributed; and is it possible to so co-ordinate all our work as to speed up this process of debt-paying? We believe that it can be done, and that it must be done, and that it will be done.

We have no criticism of any past methods. We propose to work them and with all who work them till the work is done, by this plan or any other that seems better. But we believe there is a better plan, more in harmony with the genius of our people and our methods of cooperation. Just as Japanese cannot understand why Uncle Sam cannot tell Arizona and California how to behave toward their Japanese residents, so other folks do not understand the ways in which Baptists work together. We mean Southern Baptists as such, and state Baptists as such. It can be done only by unity of purpose, spiritual unity, sympathy and patience. There must be a conciliatory spirit. Neither party must tell the other what to do. They must confer, agree and cooperate. We cannot, one of them, tell the other to go your own way. We must go together.

The Southern Baptist Convention adopted a plan for paying off its debts. This is by means of the 100,000 club. It has worked well, but not so well as it ought to have worked. It has done much toward reducing the debts, but not as much as it could have done. Until changes are made it will and ought to continue to work.

But it is no secret that the state secretaries who are responsible for the work of missionary promotion have never been enthusiastic about the Hundred Thousand Club. The reason for this is plain. It makes no provision for state debts, and the state debts must be paid as well as any other. The state debts naturally press harder upon the State Secretaries than do Southwide debts, and they are going to look after them first.

This writer believes in the Hundred Thousand Club. He is a member and has paid through 1935, and hopes to be in at the killing when it's all over. We believed from the beginning however that the state debts and the Southwide debts should have been included in one effort. It is better not to divide our people or distract their minds with too many agencies. We need to unify our working forces and set them all at a common task.

We do not mean to take one dollar from the Southwide debts given by the 100,000 Club to apply on state debts. No, we need to put another dollar beside that one and reduce our state debts at the same time and in the same way. This thing can be worked out, and we believe it will be worked out. The brethren representing the states and those representing the Southern Baptist Convention should get together and agree upon some plan which can be presented to and approved by the Southern Baptist Convention meeting in Memphis in May. And may the Lord lead us.

—BR—

Dr. R. B. Gunter preached at Tunica Sunday morning and night for Pastor C. T. Hines.

Jones County Sunday School Training School began Monday night with 183 present representing nine churches.

A few nights ago between Jackson and Clinton a wreck occurred in which an automobile was torn to pieces, attributed to "speed." But when the men in the car had been treated at the hospital they were taken to jail for "drunkenness."

Governor Allred of Texas asked the people to observe March 8 as a day of prayer and fasting in the interest of the state and nation.

Mrs. H. K. Corder, wife of the pastor at Picayune, is reported very sick at the Baptist Hospital in New Orleans. May the Father restore her to health and comfort the heart of her husband.

Dr. C. C. Baptist Church of the North the baccala mendment tute on the

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**BAPTIST BIBLE INSTITUTE ITEMS**

W. W. Hamilton  
New Orleans, Louisiana

Dr. C. Oscar Johnson, pastor of the Third Baptist Church, St. Louis, and former President of the Northern Baptist Convention, will preach the baccalaureate sermon and deliver the commencement address at the Baptist Bible Institute on the 9th of May.

New Orleans has been greatly blessed recently by visits from our missionaries. What a joy it has been to welcome brother Frank P. Lide, Shantung, China; brother L. L. Johnson, Macao, North Brazil; brother and Mrs. L. C. Quarles, Buenos Aires, Argentina; brother Geo. W. Leavell, Wuchow, China; and brother J. B. Hipps, dean of the Seminary in Shanghai, China.

Mrs. Jerome O. Williams, of Nashville, came to deliver a series of addresses at the Baptist Hospital, and the Bible Institute shared in the blessings which she brought through her helpful chalk talks. How rich Baptists are in those who so attractively present the gospel message.

The Baptist Bible Institute students are writing hopefully to their friends for help in purchasing two new buses for use in street preaching and other activities. Their idea is that new equipment will provide for more and better assignments, and will result in a greater harvest of souls.

Dr. Everett Gill, of Bucharest, Roumania, our Baptist representative in Europe, has been asked to be the speaker on our next Missionary Day, Tuesday, April 2, at 10:30 a. m. Never in any session of Baptist Bible Institute have these special days been more spiritual and uplifting.

Rev. and Mrs. P. H. Anderson, our missionaries from Canton, China, have been invited to be guests of the Institute for the rest of this session. They expect to arrive in New Orleans about the middle of March, coming via California.

Already many applications are being made for next session. It appears that a large enrollment is already assured. Since January 1 the Institute has cancelled \$3,500.00 of its bonded indebtedness, thus decreasing the first mortgage by \$32,500.00 since the Hundred Thousand Club movement began.

The Woman's Missionary Union of Louisiana will hold its annual session at the First Baptist Church in New Orleans, April 2, 3 and 4. South-wide officers of the Union will be in attendance, and there will be many well known speakers on the program. We welcome them to the Institute.

We may expect a revival when the wickedness of the wicked grieves, humbles, and distresses Christians; when Christians have a spirit of prayer for revival; when the ministers' preaching and other efforts are aimed particularly for the conversion of sinners; when Christians begin to confess their sins to one another; when Christians are willing to make sacrifices necessary to carry on; when ministers and other Christians are willing to have God promote it by what ever instrument he chooses.—Charles G. Finney.

A wise old owl lived in an oak;  
The more he saw, the less he spoke;  
The less he spoke, the more he heard.  
We should imitate that old bird.  
"The War Cry" says that more than eight and a half million underprivileged children are being taught in Salvation Army Sunday schools.  
Voliva who rules Zion City (in Illinois) has circled the earth several times and still says it's flat.

**LET'S GO**

By A. L. Goodrich, Circulation Manager

**GOING PLACES**

**Starkville—**

One of the best crowds at any of the associational meetings greeted us at Starkville where Dr. J. D. Ray is the beloved pastor. Dr. Ray and his associates had planned well for the meeting and their plans bore fine fruit. Many fine things were told us about the love of people and pastor.

**Columbus—**

We are greatly indebted to the good people of the First Baptist Church of Columbus and their good pastor, Dr. J. D. Franks. Few have given a more cordial welcome or shown greater interest in our OWN state paper. A fine spirit exists there and Dr. Franks is doing a splendid work among people who love him. A part of the secret is a fine helpmeet in the person of Mrs. Franks who proved a most gracious hostess.

**West Point—**

Although Pastor Wright had been away for weeks in an effort to build up his depleted strength, Mrs. Enoch Miller, the efficient church secretary, had made fine plans for the meeting at West Point and a goodly number were on hand to greet the visitors even though they were a bit late, due to unexpected detours caused by high water. YOUR own state paper was given a fine reception and Mrs. Miller expects to send in a good list shortly. Only "big" words can adequately describe the fine hospitality accorded us in the palatial home of brother and Mrs. Edgar Harris.

**WANTED—MORE LIKE THIS**

Wesson, Miss., Feb. 23, 1935.

Rev. A. L. Goodrich, Jackson, Miss.  
Dear brother Goodrich:

I am glad to report about 90 subscribers to the Baptist Record from the Sardis and Stronghope churches. This is an average of about seven members for each subscription. We have several subscribers also among the members of Bethel and Zion Hill churches. It seems evident that we can soon report more people taking the Record from this pastorate than was reported to the whole Copiah County Association in 1934.

Our people enjoy the paper and its circulation here is calculated to do great good. I believe that the Record is the greatest aid to the cause of Christ in our state, apart from the actual personnel of Christian workers. The light of gospel truth that shines through its pages will illumine the dark places. Perhaps no other form of investment will bring as great returns to the Kingdom as to simply, "Subscribe for the Baptist Record."

Most sincerely,  
H. C. Clark.

**BAPTIST RECORD HONOR ROLL**

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,333. Compared with our present circulation of 5,500 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Bowmar Avenue, Vicksburg, Rev. J. L. Boyd;  
Waltersville, Rev. J. L. Boyd; Batesville, Rev. J. W. Lee; Moorhead, Mr. Joe Harpole, Treas.

**Convention Board  
Department**

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

**RECEIPTS TO STATE DEBT CAMPAIGN  
FROM JANUARY 24, 1935, THROUGH  
MARCH 11, 1935**

Steens Creek Church, Rankin Co.....	\$ 75.00
New Providence Church, Copiah Co.....	1.00
Hattiesburg Main St. Church, Lebanon....	70.00
Sulphur Springs—J. L. Moore, Newton Co.	4.40
Star Church, Rankin Co. ....	43.00
Quitman Church, Clarke Co. ....	50.00
Homochitto Church, Franklin Co. ....	4.00
Hattiesburg Immanuel Church, Lebanon..	20.00
Friendship Church, Lincoln Co. ....	8.00
Clarksdale Church, Riverside .....	87.50
Magee Church, Simpsom Co. ....	23.00
Ophelia Everett, Arkabutla, Miss. ....	5.00
Lucedale Church, George Co. ....	1.00
Grenada First Church, Grenada Co. ....	4.00
Zion Hill Church, Mississippi .....	10.00
New Albany Church, Union Co. ....	16.60
Coffeeville Church, Yalobusha Co. ....	14.59
Bude Church, Franklin Co. ....	26.00
Jackson Calvary, Hinds Co. ....	5.00
Pontotoc Church, Pontotoc Co. ....	19.28
Oakland—J. R. Haynes, Yalobusha Co....	1.00
Pass Christian Church, Harrison Co.....	1.00
Old Hebron Church, Jeff Davis Co.....	1.00
John R. Breland, Philadelphia, Miss.....	1.00
Washington Church, Greene Co. ....	15.75
Clinton Church, Hinds Co. ....	94.35
Liberty Church, Newton Co. ....	.50
Webb Church, Tallahatchie Co. ....	6.00
Meridian First Church, Lauderdale Co....	51.00
Sturgis Church, Oktibbeha .....	1.00
Morgan Chapel Church, Oktibbeha .....	1.00
Magnolia Church, Pike Co. ....	2.00
West Point First Church, Clay Co. ....	50.00
Summit Church, Pike Co. ....	6.00
Drew Church, Sunflower Co. ....	25.00
Marks First Church, Riverside .....	18.00
Pittsboro Church, Calhoun Co. ....	2.50
Holly Springs Church, Marshall Co. ....	31.00
Smithville—J. A. Rogers, Monroe Co.....	4.00
Woodland—J. A. Rogers, Pontotoc Co. ....	4.00
Cedar Bluff—Mrs. R. B. Thomas, Clay Co.	5.00
Jackson First—W. M. S., Hinds Co.....	25.00
Corinth First—Mr. and Mrs. A. L. Gurley	
Alcorn Co. ....	5.00
Navilia Church, Pike Co. ....	1.00
Biloxi 2nd—E. S. Flynt, Harrison Co.....	2.00
Heidelberg—N. L. Roberts, Jasper Co....	5.00
Raleigh—S. S., Smith Co. ....	5.00
Pleasant Grove—W. M. S., Marshall Co....	2.00
Columbus First Church, Columbus.....	68.00
Meridian Highland, Lauderdale Co.....	13.15
Bluff Springs Church, Newton Co.....	4.11
Springfield Church, Scott Co. ....	1.00
Hebron Church, Yazoo Co. ....	1.00
Belzoni—Mrs. C. B. Box, Deer Creek.....	100.00
Lucedale—W. M. S., George Co. ....	4.00
McComb First—F. D. Hewitt, Pike Co....	12.00
Rolling Fork Church, Deer Creek.....	20.00
Mrs. J. T. Farrar and Katharyn,	
Anguilla, Miss. ....	2.50
Meridian Southside, Lauderdale Co. ....	1.00
Oak Grove Church, Lauderdale Co.....	25.00
Calhoun City—Frank Meigs, Calhoun Co.	1.00

**THANK YOU**

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the the 50% plan, some on the individual plan and some on the budget plan:

Rev. C. S. Wales, Myrtle; Rev. J. W. Kitchens, Mathiston; Mrs. Kate Ginn Ellzey, Tylertown; P. S. Clements, Scobey; J. A. Johnson, Rienzi; Miss Alma Causey, Liberty; J. H. Ellzey, McComb; T. A. Chandler, Philadelphia; A. M. Graham, Arkabutla.



# SOUTHERN BAPTISTS AND THEIR BIBLE

## The Shell and the Kernel

### Eldridge B. Hatcher

#### II

We have two Bibles,—the outer Bible and the inner Bible,—the shell and the kernel. This "outer" Bible is that Bible which lies on the surface as it were, of Scripture and may be studied and largely understood by the mere intellect of man. The "inner" Bible is that spiritual and invisible Bible which lies hidden within the shell of Scripture and which can be understood and received only by those who are prepared. All not thus prepared are dealing with the mere shell. They are doing what Spurgeon warns against when he says "Come now, dear friends, . . . Shall the Word be to us a mere husk with the kernel gone? Are we not anxious to know the inner meaning of the doctrine? Shall we be content to observe the outside structure of truth in the parabolic form and not enter into its secret chambers and live and dwell in the truth itself."

Our denomination is conducting a vast system of so-called "Christian education" among our people. This system has been nobly conceived and is being carried forward by noble leaders and teachers. I am wondering, however, if we are attempting, in many instances, to give this education without first making clear to our people the fact of this invisible, spiritual Bible, and the fact that no matter how many humanly-produced books they may be studying and getting credits and seals for they are not getting CHRISTIAN education, except as their studies move in the spiritual realm. And now comes the crushing question, "Who of us is prepared for giving this spiritual training?"

"I thank thee, O Father," said Christ, "that Thou has hid these things from the wise and prudent, and hast revealed them unto babes." Some one has said, "Happy is the man who reads the Scriptures and hears the Word, searching all the while for the spiritual sense which is indeed the voice of God."

What, now can a Bible reader do about this hidden Spiritual Bible? If he should become "specially prepared" for his reading what would happen to him as he read it properly? The answer is that he would discover,—or "see"—these "spiritual things" referred to by Paul. He would SEE the hidden spiritual truths. It is one thing to talk and preach about these spiritual truths, and a wonderfully different thing, with opened eye, to see them. "The natural man" says Paul "receiveth not the things of the Spirit." In other words, the natural man—the man using merely his intellect—is unprepared for seeing, and he is unprepared because, as Paul says in that passage, "spiritual things are spiritually discerned."

We preachers and teachers are ever in danger of attempting to discourse about these "spiritual things" without ever truly seeing them. Some one has said that a man using merely his intellect in Bible study and talking about its spiritual things "can learn to speak that which the saints of God have spoken about them. He can make profession of them, be eloquent in their praise and set them forth in such desirable view as shall make them quite agreeable to the children of worldly wisdom," and yet—as the writer indicates—never really see them.

"The law is spiritual" said Paul, but who of us sees that spiritual element lying hidden below the "letter" of the law? Paul, of course, is referring to the Old Testament, but how many of us, as we read our Old Testament, can see that spiritual law? Our trouble is that we are not apt even to look for the spiritual element in the Old Testament.

But the expression "seeing Bible truth" has a deeper meaning than at first appears. We are to see the spiritual truths of the Bible not—objectively—as one sees a bird flying in the air and exclaims, "I see." We are not to see spiritual truths as something outside of us—on a

page that we are looking at. The only true way that we can see a spiritual truth is to receive it and experience it. Some times we use the expression "I see" to mean "I understand," when we mean seeing a truth. But we can only see, or understand, spiritual truth with the heart. A person says to me "That dog is vicious" and I believe his statement. But when before my eyes the dog pounces upon a kitten and kills it, then I say "Ah, I see" and I mean that I understand exactly what he means. I see that truth acted out before me—objectively. But a person says to me "That fruit is delicious." I bite into it and exclaim "Ah, I see." I have now tasted and taken it into my system.

Spurgeon in speaking of the spiritual element in the historical portions of the Old Testament said "I have heard very stupid people say 'Well I do not care to read the historical parts of Scripture.' Beloved friends you do not know what you are talking about when you say so. I say to you now by experience that I have sometimes found even a greater depth of spirituality in the histories than I have in the Psalms. You will say 'How is that?' I assert that when you reach the inner and spiritual meaning of a history you are often surprised at the wonderful clearness—the realistic force—with which the teaching comes home to your soul."

Christ (as the manifestation of God) is the subject of the Bible,—the inner Bible. But do we also see Christ in the outer Bible there on the surface before the eyes of all? No, we do not. "Verily Thou art a God that hideth Thyself" said Isaiah. He hideth Himself in the inner courts—the Holy of Holies of Scripture—and not in the "out-works" of Scripture. Again we read "The Lord said that He would dwell in thick darkness."

"Do you want to understand the Scriptures?" asks Spurgeon. "Do you long to understand the deep things of God and the high mysteries of the Word?" That's the question—Do we? Shall we be satisfied with getting merely these surface truths for ourselves and also be satisfied for our people to do their reading in the mere shell of Scripture? Better let them get merely these truths than none, but if the Holy Spirit has hidden from the natural eye these rich spiritual truths shall we ever be satisfied not to find them for ourselves.

Our tragical blunder consists in imagining that we can see and understand Christ and His love when we read about Him there on the surface of our Bible. We may read page after page about Christ and discourse eloquently about what we thus read and never see the real Christ. What did Paul mean when he prayed that the Ephesians might know the love of Christ which passeth knowledge and that they might be filled with the fulness of God? How could they know a love which "passeth knowledge? They couldn't know it and that's just the vital point. They couldn't know it without being spiritually prepared to know it. He prayed therefore as follows: "The eyes of your understanding being enlightened; that ye may know" . . . "and that God . . . may give unto you the spirit of wisdom and revelation in the knowledge of Him." Without this revelation they would not know Him, nor see Him. Neither can we.

Ah, what a question for all of us who preach, or teach, or aim in any way to instruct others regarding the Bible. The question is—Are we reminding them of this inner, hidden, inner realm of truth, which requires spiritual preparation for understanding it, or do we take the easier path and urge them into Bible study by methods of study followed in the study of other books—merely suggesting that they study the Bible by topics or—books, or periods or characters. Such study may be done without ever touching the spiritual realm.

"O let us never forget" said Spurgeon "that the wonderful things contained in the divine law can neither be discovered nor relished by the natural man whose powers of perception and enjoyment are limited in their range to the ob-

jects of time and sense. It is the divine Spirit alone that can lighten the darkness of our sinful state, and who can enable us to perceive the glory, the harmony and moral loveliness which everywhere shine forth in the pages of revealed truth.

## YOUTH—MOVING UP OR DOWN?

### Wm. Lowrey Compere

We live in a youth-conscious age. As perhaps never before, youth is coming to realize its own importance. It beholds great school systems built for its education, playgrounds for its recreation, amusement centers for its enjoyment; it reads a current press filled with criticism, tolerance, and praise—but in it all giving youth much publicity; it sees religious programs built around itself. Not only so, but youth is also taking hold of affairs. In education, in business, in politics, in religion, youth is coming to the front to take the helm. "Room for me, Greybeards; room, make room!" says youth as it makes itself felt throughout the world.

There is no denying the fact that youth is moving. It is moving with the restlessness of the sea and with the daring of the pioneer. But whither? Moving up or down? The attempt to answer that question raises another: Is society moving up or down? For despite youth's boast of independence, it moves in the direction society moves, but moves faster and with more reckless daring. Youth does not follow; nor does it lead. But unconsciously it looks to see which way society is turned, and then it goes ahead. Youth catches the spirit of the times and intensifies it.

The nation becomes interested in athletics, and immediately youth takes the lead on the diamond, on the gridiron, and on every field of play. The country goes air-minded, and youth grasps the controls. Lindbergh, spanning the treacherous Atlantic alone, is but one of many airmen who flung themselves into the enterprise of national interest.

## Reflect Attitude of Day.

In the realm of the moral and spiritual we find the same thing true, that youth reflects the attitudes of its day. As goes the youth of today, so goes the world of tomorrow. But to a very great degree as goes the world of today, so goes youth. On four fairly distinct levels we shall find the youth of today.

First, we see a criminally bent youth. One of the grave problems facing the lay enforcement agencies today is what to do with the youthful criminal, for it has been noted that the average age of criminals has dropped within the last few years to below 25 years. Numbers of young people are brought before the bar of justice charged with crime. Juvenile and adolescent courts have been established over the country in an effort to save the criminally bent from careers of lawlessness.

Why this wave of crime sweeping over our youth? The answer is simple. A wave of crime has swept over our society, and youth has not escaped. A writer in a recent magazine made the charge that we in America are a criminal people. We should like to deny that charge, but we cannot. Since the World War we have developed a disrespect for law and a lax attitude toward law enforcement that has led to increased law breaking. The Eighteenth Amendment to the National Constitution was attacked with such widespread propaganda that it was repealed. But that was not all, for the very foundation of law—respect for government—was shaken. Moreover, the newspapers, magazines and movies have glorified crime in the mind of youth. Human interest stories and life stories of notorious criminals and fascinating stories and pictures of fictitious criminals could not but lead youth into criminal life. What else could we expect? "Neither can a corrupt tree bring forth good fruit." Given selfishness as a motive, outward things as a chief desire, disrespect for law as an attitude, and the reckless-

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ness of you as an agent, and there can be but one result — a criminal.

And thus, as the American people became criminally minded, youth became the most brazen criminal of all. While the barking machine guns of John Dillinger, Pretty Boy Floyd, Clyde Barrow, and Mollie Parker were marking their trail with human blood, scores of other youths scattered throughout the land were proving themselves of the same sort, though not so notorious.

#### Pleasure and Youth.

On the second level we find another class: Pleasure mad youth. For them life is just one grand ball, one sweet cup of nectar to be made to yield up its drop of sweetness, one brief span of years that must be converted into pleasure, ere it is gone. Time is measured, not by days, months and years, but by parties. For them a good time is rather to be chosen than great riches, and physical indulgence rather than silver and gold. The cocktail party, the midnight show, the nearly all-night dance claim their share of modern youth. No sacrifice is too great, if only it will bring tasty food for that insatiable appetite for pleasure. Health is bartered, character is pawned, the finer things of life are neglected, souls are thrown away, while youth, shouting "On with the dance," takes its fling in the maelstrom of revelry.

But is youth altogether to blame? Does not the very age in which we live exalt the flesh and carnal indulgence? The greed of men seizes upon the flaming passions of youth to fill its own coffers. The newsstands abound with cheap magazines, their nude front cover pictures attracting the eye, and their alluring stories of indulgence and immorality intended to stimulate sensuality. And of course, any full discussion of this matter could not but indict the movies for their powerful influence in glorifying the flesh. The nature of the majority of Hollywood's productions within the past few years is well known, even to those who do not attend, or very rarely attend, the movies. The portrayal of loose living, lust and lewdness in an attractive light has corrupted the minds of thousands of young people, causing them to scoff at the sacredness of marriage, the value of virtue, the claim of character, and the supreme worth of religion. Hollywood seeks to justify itself for turning such sewerage into the stream by saying "That's the kind of pictures that bring in the money." Damning the souls of youth for gold! Certainly the League of Decency deserves the commendation of every Christian in the land. There are good pictures, few in number, and society should demand that there be more of the wholesome type and fewer of the lewd.

#### Adult Extremes.

Furthermore, there are two extremes of adult attitude toward the pleasures of youth that have had their part in bringing about the present condition. The one is foolish tolerance, and the other is foolish restraint. We have one attitude expressed in the saying, "Youth must sow its wild oats." Youth has been perfectly willing, has sown its wild oats, and finds an abundant harvest — of wild oats! Youth sows to the wind and reaps the whirlwind. Many parents follow the line of least resistance in regard to their children. They would rather let them go with the crowd and do the things that everybody is doing than to use a gentle but firm restraint and try to provide or advise some wholesome recreation. On the other hand, there is the harsh puritanism that looks upon all pleasure as evil. There are parents and other adults who only condemn, without offering anything that is better. We shall have better young people when we have wiser and better parents.

On a level higher still we find the serious minded youth, and perhaps this is the largest group of all. It is made up of those young people who are ambitious, purposeful, and alive to the serious business of living. They want to be self-respecting, to prepare themselves for doing something worthwhile, to occupy places of responsibility. They want to establish homes and

rear families and be good citizens. They want to earn a comfortable living that will provide both the necessities and some of the luxuries of life. They enjoy and seek pleasure, but they will not let present pleasure rob them of future satisfaction.

#### Dissatisfaction Noted.

Youth is becoming dissatisfied with the way things are going in the political and economic world, and is coming to the front to work for change. Organizations of youth to promote Nazi-ism in Germany, Facism in Italy, Communism in Russia are wielding large influence. And here in our own country there were held last year large gatherings of politically minded youth, a national youth congress, a youth today conference, and others. At these meetings youth registered its dissatisfaction with present day conditions and its determination to better them. One youthful writer expressed the attitude of youth in these words: "We will not accept demagogues for leaders, we will not swallow our own ideals, betray our own souls, or give up our right to opinion."

Religion plays a more important role in the lives of those on this level than on the former levels. In fact, many of this group are Christians — more or less ordinary Christians. Like the ordinary Christians that make up a large percentage of our church memberships, they don't do a great deal about it. Religion is somewhat a matter of convenience, a good thing to have around, like a never-opened Bible on the library table. They are interested in religion because of what it will mean to them in reaching their goal. But if they are selfish, most likely it is the selfishness of the age reflected in them. And we must not blame youth too severely for its ordinary Christianity — for largely that's the kind it has seen in its elders!

#### Spiritually Inclined.

But there is a fourth class on the highest level of all, the first class, the A-1: Spiritually inclined youth. These have the purpose and determination of the third group, but in addition they have acknowledged Christ as the Master of their lives, and whatever their vocation or business, their chief aim in life is to promote His cause. Like Paul, they can say, "For me to live is Christ." This group, we must admit, is a minority. But are not the adults who are deeply spiritual and have taken Jesus seriously a minority? A careful observation will discover as large a proportion of youth as of adults who are at home in the high spiritual realm. There are Christian young people who love the Bible, who rely upon prayer, who trust in God, and walk with Jesus day by day; whose lives abound with worship, whose hearts beat with compassion for the lost, whose souls are touched by the needs of a sin-cursed world. There are young people of faith and vision, of love and sacrifice, and of genuine devotion to high ideals.

Two thousand such young people from colleges and universities all over the South met in Memphis last October in a Baptist Student Conference. Their motto was "Making Christ my Master." Their attitude was expressed by their findings committee in this excerpt: "We turn our face back toward our campuses and to world conquests with new hope and confidence because of the reaffirmation of the allegiance of our students to the Bible as our all-sufficient guide, and the church as God's divine institution, to Christ and Christ alone as our only hope. We are resolved to express our gratitude by a finer type of Christian living on each and every college campus."

Master's minority groups meet for special prayer daily on hundreds of college campuses, and young people go out in vacation time to do missionary work in smaller churches and needy communities near their homes. Young people's revivals are conducted by the young people themselves. While this group recognizes themselves as a minority, their influence will be felt greatly in this and succeeding generations.

#### Straightforward—Reckless.

Youth is straightforward and reckless, even

in its religion. There was a youth who turned his back upon the life of ease and luxury and indulgence that his huge fortune would have enabled him to live and surrendered his all to Christ. With a daring as great as Dillinger's he witnessed for Christ on the campus of Yale, and then in the eyes of the world he literally threw his life away — to become a missionary. But Bill Borden had heard the Master say "Whosoever will lose his life for my sake shall find it," and he was reckless enough to take Him at His word. That was a generation ago. There is no such outstanding youth today, but there are hundreds of examples of as great surrender and consecration. In young lives of lesser capacities and opportunities there may be found as great devotion to God.

Youth is capable of moving up or down, and actually, youth is moving up and down. High-souled youth is climbing the high way, and low-souled youth is groping the low. Deep down in the pits of sin and shame to which men have sunk grovel numbers of the young whose utter abandon and depravity is astonishing; and high among the spiritual mountain peaks where truly wise men climb will be found other numbers of noble youth who manifest amazing vision and courage as they make their way toward the top.

Youth is moving; moving up and down, outward and forward, — moving every way but backward. And if there ever comes a real spiritual revival in America, honest, enthusiastic, reckless, consecrated youth will play an important part in carrying the banner of Christ to glorious victories. In the words of John Oxenham:

"Where are you going, Youth?"  
"To lift today above the past,  
To make tomorrow sure and fast,  
To nail God's colors to the mast."  
"Then God go with you, Youth."

#### AMONG THE JEWS

"Here in Georgia lives the one missionary couple the Home Mission Board has sent to the 500,000 Jews of the South, Rev. and Mrs. Jacob Gartenhaus. He was born in an Orthodox Jewish home in Austria, she in a Jewish Christian home in America. He is rarely here, for he spends his days in the Southern States, making contact with Jewish people, for their — and his — Christ and other contacts with Christians for the Jews. Brother Gartenhaus has done notable work in breaking down the barriers between Jews and Christians in the South and in making Baptists conscious of the Jews living next door to them in the fourteen years of his work. As a result, in hundreds of communities our Baptist people have built a new friendliness with their Jewish neighbors and in many churches there have been baptisms of Jews who come to know and understand the truth about Jesus, the Jew of Nazareth who is the Messiah. Mrs. Gartenhaus has been doing some effective work in the city of Atlanta and the gracious, Jewish Christian home over which she presides and in which three little girls bring untold happiness and joy, is itself eloquent testimony to the Christ who is worshipped there." —Mrs. Una R. Lawrence, Home Mission Board.

In the last twenty-two months 600,000 Mexicans from three states of the U. S. A. — Texas, New Mexico and Arizona, have trekked back across the border into old Mexico. More than 2,700 of these are Christians, and 800 are Baptists. These have already built 21 Baptist churches in 21 different communities to which they have gone back to live and to tell the gospel message. What would be the story if all 600,000 had been won to Christ before they returned to the land of their birth? Winning the Mexicans in the U. S. A. is one of the Home Mission Board's tasks.

Sawed-off shot guns are said to be most effective in execution. This might be a suggestion as to the length of our sermons.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## State W. M. U. Convention, April 2-4 At Corinth

Last week when this page went to press we had not heard from Clinton W. M. U. regarding its A-1 Standard for 1934. We are glad to add this union to our A-1 full graded unions for 1934.

### Attention

Those wanting entertainment at our W. M. U. Convention at Corinth on the Harvard plan, (bed and breakfast) please sent names to Mrs. T. A. Thompson, 1223 Filmore St., Corinth, Chairman of Hospitality Committee.

It is time for each society to arrange for their delegate to the State W. M. U. Convention. The following from our constitution:

### ARTICLE V.—Representation

The annual Convention of the B.W.M.U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendent, Young People's Leaders, the President of W. M. S., and three additional representatives from each society, and one representative from each Y. W. A., and Leaders of G. A., R. A., and Sunbeam Bands.

We are sorry that four of our A-1 churches of 1933 failed to make the grade for 1934. Each of these failed because somebody neglected the young people's organizations. Let this be a warning to our organizations this year. We are now into the last month of the first quarter. Do not neglect to strengthen your weak points ere 'tis too late.

Are your posters ready for the State W.M.U. meeting, April 2-4, at Corinth? Last year we were disappointed in the display. We know you have many of them. Share them with others of the state by sending or taking them to the Convention. Use regulation poster board or paper, 22x28 inches. Let the subject be missionary. We will choose the best four or five for Southern Baptist Convention.

Excerpts from a personal letter regarding our Annie W. Armstrong Week of Prayer for Home Missions: "Brookhaven—The Home Mission offering has already gone beyond our goal of \$200.00 set by W. M. U., and is not all in yet. Thus we are helping God, by putting hands and feet to our prayers. Every program was given in a concise yet inspiring way by the different circles and our hearts rejoice in this week of prayer offering."

Leland, Miss.,  
March 10, 1935.

My dear Miss Traylor;

I just want to tell you about our week of prayer. We never had observed but three days before and usually just one and then we had a very small attendance. This time we had every day with an average attendance of 30 and an offering of \$125.00. I am so proud of the ladies and if we will just keep on working now we can do great things. Mrs. C. E. Robbs.

STATE STEWARDSHIP CONTEST SATURDAY, MARCH 16, 10:00 A. M., Calvary Baptist Church, Jackson.

## Young People's Column

### District Stewardship Contest Winners

All of the District Young People's Leaders report splendid interest on the part of the young people and their counselors. One says, "I think you would have been impressed with the spiritual atmosphere and less of rivalry spirit among churches." This is at it should be.

#### District I—

Sunbeam—Edith Terrell, Star.  
Junior G. A.—Alice Cockrell, Hazlehurst.  
Junior R.A.—Robert Black, Lexington.  
Int. G. A.—Nell Taylor, Briar Hill.  
Int. R.A.—Wilburn Barlow, Star.  
Y.W.A.—B. J. Brumfield, Hillman College, Clinton.

#### District II—

Sunbeam—Margaret Starnes, Drew.  
Jr. G.A.—Justine Walker, Hollandale.  
Int. G.A.—Adelaide McInnis, Rosedale.  
Int. R.A.—Dudley Clowers, Indianola.  
Jr. R.A.—Charles Robb, Moorhead.  
Y. W. A.—Evelyn Dunn, Clarksdale.

#### District IV—

Sunbeam—Dorothy Mae Allnutt, Tupelo.  
Jr. G.A.—Marjary Darnell, Blue Mountain.

Jr. R.A.—James Melton Franklin, Plantersville.

Int. G.A.—Helen Cook, Blue Mountain.  
Y.W.A.—Bessie Turner, Tupelo.

#### District V—

Sunbeam—Mary Ethel Wallace, Ackerman.

Jr. G.A.—Lady Catherine Fultz, Ackerman.

Int. G.A.—Mildred Filer, Noxapater.  
Y.W.A.—Lucile Lauderdale, Ackerman.

#### District VI—

Sunbeam—Nell Bishop, Forest.  
Jr. G.A.—Ethel Jeanette Mommsen, Philadelphia.

Jr. R.A.—Pat McMullan, Lake.  
Int. G.A.—Dorothy Gilbert, First Church, Meridian.

Int. R.A.—James Quinnelly, First Church, Meridian.

Y.W.A.—Dora Stone, Harperville.

#### District VII—

Sunbeam—Alma Simmons Hodge, First Church, Biloxi.

Jr. G.A.—Jimmie Todd, Ellisville.

Jr. R.A.—Elton Thomas, Ellisville.

Int. G.A.—Katie Wilson, First Church, Int. R.A.—Mitchell Chappell, Petal.

Y.W.A.—Polly Love, Main St., Hattiesburg.

#### District VIII—

Sunbeam—Yzonne Reese, Magnolia.

Jr. G.A.—Ina Ruth McGuffee, New Hebron.

Jr. R.A.—Billy Burris, McComb.

Int. G.A.—Joyce Weathersby, New Hebron.

Int. R.A.—George Purvis, New Hebron.  
Y.W.A.—Dorothy Dean, Brookhaven.

(The winners from Dist. 3 will be published later as I do not have the names now.)

The following amounts were reported to Miss Kathleen Mallory by State W. M. U. Corresponding Secretaries on February 14th for Lottie Moon Christmas offering:

Alabama	\$ 8,462.39
Arizona	240.00
Arkansas	7,534.01
District of Columbia	663.71
Florida	4,868.78
Georgia	13,227.12
Illinois	2,127.22
Kentucky	14,205.00
Louisiana	5,805.88
Maryland	2,150.03
Mississippi	10,960.92
Missouri	9,000.00
New Mexico	1,285.79
North Carolina	24,880.80
Oklahoma	7,385.00
South Carolina	14,193.43
Tennessee	14,257.29
Texas	38,420.19
Virginia	31,068.53

\$210,736.09

It was definitely decided by W. M. U. Executive Committee and state W. M. U. corresponding secretaries on January 31, 1935, that \$34,700 of "Beyond-the-Goal Gifts" of 1934 Lottie Moon Christmas Offering should be used as follows by Foreign Mission Board. At the May meeting in Memphis it will doubtless be decided how to use the rest of the "Beyond-the-Goal Gifts."

1. Girls' School of Colegio Bautista, Temuco, Chile	\$ 2,500.00
2. Travel for Miss Elsie Clor for furlough	300.00
3. Salary for Miss Fenderson during Miss Clor's absence for a year	600.00
4. Building for School and Sunday School, Pelotas, Brazil	800.00
5. Missionaries Home in Africa	2,500.00
6. Girls' School, Abeokuta, Africa	1,000.00
7. Debt on School, Campos, Brazil	5,000.00
8. Chapel in Belgrade, Jugo-Slavia	4,000.00
9. Return of Missionaries on Furlough and Sending New Ones	10,000.00
10. Woman's Training School, Budapest, Hungary	2,000.00
11. Publishing House, Rio, Brazil	3,000.00
12. Church at Bahia, Brazil	3,000.00

Total Thus Decided \$34,700.00

—BR—

Pastor J. E. Barnes of Ocean Springs says they had a packed house Sunday night to see the 8 reel picture "Son of Man" presented by Dr. and Mrs. E. E. Morrison. "A few discrepancies, but a marvelous picture, great spiritual uplift to the people."

Pastor R. A. Morris of Holly Springs is not running a race with brother D. W. Moulder, but this is a part of his last Sunday's record: Taught men's class in Sunday school, preached at eleven o'clock (one addition to church), conducted the funeral of Mayor C. N. Dean at 2 p. m., and of Baby Lewis Jones at 3:30, attended B. T. U. in the evening and preached at 7:30. Glad he wasn't any worse hurt in his automobile accident last fall.



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

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Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

Two of our good pastors have  
been reported in the Baptist Hos-  
pital, Memphis, recently: Rev. J.  
O. Hill, pastor of Hollywood Bap-  
tist Church, Memphis, and Dr. Har-  
ry Leland Martin, pastor of Sena-  
tobia Baptist Church. Trust both  
are out and at home ere this.

Dr. Clyde L. Breland, Richmond,  
Ky., will do the preaching in the  
meeting of the Coffeeville Baptist  
Church which will embrace the  
first Sunday in July, and also in  
the meeting of the Coldwater Bap-  
tist Church, Neshoba County, begin-  
ning the second Sunday in July.

Monday, March 18th, beginning  
at 10:00 A. M. the North-Central  
Baptist Bible Study Assembly will  
convene with the Fellowship Bap-  
tist Church at Bellefontaine, Web-  
ster County. The study will begin  
with the 29th chapter of Isaiah.  
We will be looking for you.

A number of Baptists have signed  
a request for a council of Baptist  
churches and pastors to meet on  
March 14th, three miles east of  
Coffeeville, to hear and pass on  
their request for the organization  
of a Baptist church in that com-  
munity. There are some 25 Baptists  
out there. The community is some  
three miles from any Baptist  
church. Rev. W. H. Lowrimore lives  
in the community.

Deacon B. E. Turner, of Cold-  
water Baptist Church, Neshoba  
County, had the misfortune of los-  
ing his home by fire recently. He  
lost much of his household goods.  
He is a good man, superintendent  
of the Sunday school.

The Executive Board of the Ne-  
shoba County Baptist Association  
met in its monthly meeting with  
Longino Baptist Church, three miles  
north of Philadelphia, on Friday of  
last week. A splendid program was  
announced. Rev. L. D. Posey, of  
Louisiana, was on the program for  
an inspirational address. Bro. Posey  
was last week with Rev. L. T.

Grantham in a Bible Study School.

I notice with joy that each coun-  
ty in our state that has voted on  
the beer and wine sale question  
has voted the sale out. Our state  
is dry, and any man or woman who  
announces for office and will not  
come out and say that he or she  
will vote to repeal the beer and  
wine sale law should have their  
political head knocked smooth off  
with a deluge of votes against them.  
Bring your candidates out on this  
question, especially those running  
for the senate or legislature, and  
if they will not stand for repeal  
just leave them at home.

Up in Yalobusha County lives  
an aged man, now nearly 90 years  
old. He has been a Baptist for  
more than half a century. This man  
is brother John L. Gillon. His home  
has always been a home of prayer.  
As always happens under such con-  
ditions, he was rewarded for his  
faithfulness. He had only one son  
to live to get grown and he became  
one of the strongest Baptist preach-  
ers our Southland ever had, Dr. J.  
W. Gillon, who died in Oklahoma a  
few years ago. Brother John L.  
Gillon's good wife died last year.  
All his children are dead and he is  
left alone to wait the call of his  
Father to join his loved ones on  
the other shore. But as the Psalm-  
ist has said, "At eventime it shall  
be light"; his face is shadowed with  
the halo of the lovely sunset and  
his eyes look to the hills from  
whence cometh his strength. Wish  
we had hundreds more like him.

The question comes, "What about  
taking the Lord's Supper with oth-  
ers than Baptists?" There can be  
but one reply: It is and always has  
been, with loyal Baptists, that we  
do not take the Lord's Supper with  
any but loyal Baptists. We are  
asked, why? That is a story too  
long to be discussed here, but will  
merely say that the Bible teaches  
otherwise. It is the Lord's supper  
and only the Lord has a right to  
say who should come to it. In the  
second chapter of the Acts this is  
clearly defined: "Then they that  
gladly received his word were bap-  
tized. . . . and they continued  
steadfastly in the apostles' doctrine  
and fellowship, and breaking of  
bread" (Lord's Supper). So we find  
hearing, believing, baptism, of the  
same faith and correct living the  
way to the Lord's table. If this is  
God's way, it should be our way.  
Study this and you will readily  
see that Baptists cannot "commune"  
with other people. It is not close  
communion but close baptism and  
close following of the teachings of  
God's word.

—BR—

### BAPTIST HOME NEWS

—O—

A few days ago I was asked to  
admit a family of children, from  
one of our largest cities. I went to  
investigate and here is what I  
found:

The mother, the person who gave  
them life, had passed out of this  
life eight years before. The father  
had failed to wake up two morn-  
ings before, heart failure and too  
much booze. There had been four  
people in the family, the father, a  
fifteen year old girl, a boy eleven

and one eight. They had received  
some food from relief for some time  
before. There was one bed, broken  
down, and representing filth at its  
worst. There was an old cook stove,  
in a dilapidated, and broken down  
condition. But a cook stove was not  
a necessity in the home, for there  
was not one bite of anything that  
could be converted into food for  
hungry bodies. Boxes were used to  
sit on. The house was the shell of  
a hut. The girl was too old to ad-  
mit, and the boys faced life, its  
duties and responsibilities in the  
following condition: The eleven  
year old boy had finished the first  
grade. The youngest had not been  
in school, and the older had not  
been for some time. They had been  
running around on the streets with  
older boys of the criminal type.  
The older boy had been arrested  
and hauled into court on a serious  
charge, he had stolen some bread  
from a bread wagon. A considerate,  
humane, and understanding police  
judge had dealt kindly with him.  
Every bone in their little bodies  
was plainly visible, and on the  
emaciated exterior were seen the  
worst cases of itch that I have ever  
seen, and I have seen some bad  
ones. Lice were on their heads by  
the million. Their bodies had been  
robbed to growth and vitality, their  
minds dulled by want, their eyes  
looked up at me as if expecting a  
blow, yes another one. The chief of  
police, a great hearted citizen, who  
is used to seeing life at its worst,  
shed tears unabashed when asking  
us to admit them and describing  
their situation to us. We are now  
making respectable Christian citi-  
zens for tomorrow out of them. Is  
this work worth while?

This week Mr. Dean, of Dean &  
Co., of Tribbett, and a member of  
the Leland Baptist Church, came  
by and donated 30 first class, new  
mattresses to the children. A man  
with a conscience and good inten-  
tions like that certainly should be  
able to sleep well at night, even if  
he is not sleeping on as good a  
mattress as he presented the chil-  
dren. These were certainly badly  
needed.

The February receipts from the  
budget amounted to \$146.64, or 58  
cents per child for the month. Our  
leaders do not expect us to live on  
the receipts from this source. They  
expect it to be supplemented from  
other sources. Yet some of the  
brethren say that they cannot do-  
nate a sack of flour because they  
are supporting the work of the  
Home through the budget.

—O. C. M.

—BR—

### PHILADELPHIA, FIRST

—O—

Enjoyed ten days of fellowship  
in service with Pastor N. R. Stone  
and the saints of Foxy-First, Me-  
ridian. In eighteen years of min-  
istry I am sure I never "enjoyed"  
such weather for a revival series. It  
was bitterly cold for three days,  
the floods descended three other  
days and waters were about us the  
last two days but many people were  
loyally present every service even  
if lost people didn't attend in  
numbers. There were seven addi-  
tions by letter and on profession

**Chest Colds**  
... Best treated  
without "dosing"  
**VICKS**  
VAPORUB  
STAINLESS now, if you prefer

of faith, most of them coming on  
the first invitation by the pastor  
about the middle of the meeting.  
Brother Stone is being used mar-  
velously of the Lord in bringing  
that church back. Mrs. Stone is a  
fine helper.

At our church here the Lord is  
blessing the people. Four additions  
yesterday, three for baptism. Good  
congregations. About the best  
men's banquet I ever attended Fri-  
day evening with an even hundred  
men or thereabout present. Broth-  
er Crittendon presented the de-  
nominational situation in challeng-  
ing fashion and John W. McCall,  
Memphis, drove all the way down  
to bring an inspirational message  
that hit the mark. What a banquet  
feast the ladies served.

A roll call a week ago brings  
fruit even though we didn't have  
time to get into the service what  
we wanted. Brother Wilds comes  
next week. "Created unto good  
works." Yes, sir—

Psa. 37:5.

Yours in service,

D. A. McCall, Pastor.

—BR—

"Get my kit ready quick," shout-  
ed the doctor. "Some fellow has  
phoned that he can't live without  
me."

"Oh, that call is for me," said  
his daughter as she seized the  
phone and glued her ear to it.

## DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-  
like, he is bewildered by your

offishness and  
irritability. He  
can't understand  
what you have  
to be blue about.  
He wishes that  
you'd snap out  
of it. He'd do

anything he  
could to help you. If he knew  
how good Lydia E. Pinkham's  
Vegetable Compound was, he'd  
go straight to the nearest drug  
store and buy you a bottle.

"My husband says I am my old  
self again," says Mrs. Barbara  
Spears, 799 Elma Street, Akron,  
Ohio. "I was tired and all in with  
no appetite. Had no pep and was  
in poor spirits. Your Vegetable  
Compound eliminated that awful  
tired feeling."

Don't try your husband's patience  
too far. Get a bottle from your  
druggist NOW. It probably will  
help you, because nearly a million  
American women know from per-  
sonal experience that it helps them.

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND



## Sunday School Lesson

Prepared by L. D. Posey

For March 17, 1935

Subject: Peter Delivered from Prison.

Golden Text: Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. Acts 12:5.

Scripture: Acts 12:5-17. For supplemental study, read Acts 12:1-25. Time: About A.D. 42 or 43. Place: Jerusalem.

### Introduction

The teacher will have trouble in teaching this lesson because of its richness, and the points clamoring for recognition. Also, questions which none of us can answer, will intrude upon us. When they do, we best be frank and say, "I do not know." To illustrate: James had just been murdered by authority of the same men out of whose hands Peter was delivered. Why the difference? I do not know. Do you?

Of James who had just been put to death, very little is known. But the fact that he was killed because of his faithfulness to his and our Lord, reveals him as a noble Christian character. What would we do, if it were, "deny Christ or die?" He was the second, whose death is recorded in Acts to die for Christ.

The Herod of this lesson, was a grandson of Herod the Great, so called, who had the children in Bethlehem murdered, soon after the birth of Jesus, hoping thereby to secure the death of the new born king of the Jews. This same Herod of Acts 12, was a nephew of Herod Antipas, who caused John the Baptist to be killed. This is the only place in the New Testament where his name appears; but the facts here given, show him to have been a very vainglorious and wicked man, whose earthly life ended in keeping with his moral depravity.

This John Mark in whose mother's home the part of the church nearest to them had gathered to pray for Peter's freedom, was the same man associated with Paul and Barnabas on their first missionary journey.

In the chapter before us, Peter is mentioned for the last time in the Acts of the Apostles.

The word translated "Easter" in this chapter, is the word from which our English word "passover" comes, and should have been so translated in this instance. The Bible knows nothing of "Easter Sunday," nor "Good Friday." The whole thing is of pagan origin, and in honor of "Esther the goddess of Spring." An "Easter hat" on the head of Baptist woman, is a relic of paganism, and dishonoring to Christ. But every where, with "blare of trumpets," our churches will have their special "Easter programs," while Sunday school teachers will give their classes "Easter rabbit egg hunts." Is it any wonder God has left us? Is it any wonder we are wandering around, by com-

parison, like a man lost in the woods at night? When will we repent and turn back to God?

### The Lesson Studied

Either, "A church in Prayer," or, "The Power of Prayer," would be a good subject for this lesson. The facts of the chapter clearly set forth each truth. From their combination we would gather food for our souls and practical lessons for our lives.

By the death of James, Herod had pleased the Jews, so he sought their further favor by the execution of Peter. He planned to wait until the crowds had dispersed after the passover, lest an insurrection should be incited. The trouble over Peter's imprisonment, united the church in constant, earnest, definite prayer for Peter's delivery. God heard and granted their petition, a thing humanly impossible to have been done. The prison building was on the inside of a large walled enclosure, made secure by a large locked iron gate. The cell was inside the prison, with locked and barred doors, with guards on the outside. Peter was in the cell with each wrist chained to a soldier, one on the right, and the other on the left side of him. His escape was humanly impossible, but with God, in answer to importunate prayer, it was easily done. None connected with the prison knew what had happened until morning.

"But," says some one, "such things never happen now." Ask our beloved Dr. J. R. Carter, who was pastor at Columbia, Miss., when, in answer to prayer, the hangman's knot came untied, a thing never known in history before, and an innocent man's neck was not broken, though the man fell through the trap door to the ground, when the sheriff threw the trigger. The man had been convicted on circumstantial evidence and condemned to die. Since that time, the real murderer has died, but before doing so, in the presence of an officer and competent witnesses, he made his confession and completely exonerated the man who had fallen from the gallows, but whom God would not let die, in answer to prayer, before he had been vindicated. The trouble with us is, we say our little formal prayers, but do very little real praying.

Persecution had brought the Christians in Jerusalem to where they really prayed. Then God granted their request. The fires of persecution have burned more fiercely in Russia for the last fifteen years than ever before; and despite the fact that hundreds of thousands have died for Christ, they pray as never before, and souls are being saved all the time. Unless we humble ourselves much lower than we have yet, our chastisement will be much heavier than it has yet been. We are still depending too much upon the efficiency of our organized machinery, for God to give us the victory we need. The twenty-two thousand that lie down to drink, must be sent home, before God will take the three hundred, and route the Midianites. May He hasten the day.

They prayed definitely for one thing, the whole church united in

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### REMEMBER DIRECTIONS

The simple method pictured here is the way many doctors now treat colds and the aches and pains colds bring with them!

It is recognized as a safe, sure, QUICK way. For it will relieve an ordinary cold almost as fast as you caught it.

Ask your doctor about this. And when you buy, be sure that you get the real BAYER Aspirin Tablets. They dissolve (disintegrate) almost instantly. And thus work almost instantly when you take them. And for a gargle, Genuine Bayer Aspirin Tablets disintegrate with speed and completeness, leaving no irritating particles or grittiness.

BAYER Aspirin prices have been decisively reduced on all sizes, so there's no point now in accepting other than the real Bayer article you want.

NOW  
15¢



PRICES on Genuine Bayer Aspirin  
Radically Reduced on All Sizes



1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



2. Drink a full glass of water. Repeat treatment in 2 hours.



3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

it. Our praying is too much like "taking a crack at creation, and winding up with the Jews." What we individually and collectively need, is for months of confessional praying, like that of Nehemiah, as recorded in the first chapter of the book named for him, and as Daniel in the ninth chapter of the book named for him.

The Christians in Jerusalem were importunate in their praying. They got their request. Jacob held on all night, but received his blessing with the breaking of day. When I was pastor in Vivian, La., two young married women, whose husbands were unsaved, were members of the Vivian Baptist Church. One told me she had not given up her husband's salvation, but was still praying for him, and believed he would be saved. I baptized him before I left there. The other one told me she had already quit praying for her husband. Since that time, he died suddenly without leaving one ray of hope of his salvation.

The faith of the group in Mary's home was very weak, so much so that when Peter reached them, they were surprised. But somewhere among those that were praying, was one or more who had the "grain of mustard faith," and God honored it as Jesus had promised. Too much of our praying is like that of the woman who prayed that the tree might be removed from near her home. The next morning, the

tree was still standing there just as she said she expected it would be. May God grant that as this lesson is studied throughout the world today, that a mighty wave of penitential confession and importunate supplications shall sweep over our people.

—BR—

### DAILY VAVATION BIBLE SCHOOL COMMENT

The average length of Southern Baptist Vacation Bible Schools last year was 11 days, 2½ hours per day, or a total of 27½ hours per school. This means that more than 100,000 people received 27½ hours additional study and work last year in Southern Baptist churches alone. Several thousand of these boys and girls attended no Sunday school at all, and quite a large number were from non-Protestant homes.

The average cost for each pupil enrolled was only 2 cents a day, or 21 cents for the entire school. A most wonderful amount of work received at such a small cost. Plan now to make your 1935 school the best you have had. If your church has never had one, try it this year.

Write the Sunday School Department, Box 530, Jackson, for free literature.

## PIMPLY SKIN

from clogged, irritated pores, can be relieved, improved, and healing aided with

Resinol



## Do you lack PEP?

Are you all in, tired and run down?

WINTERSMITH'S TONIC

Will rid you of

MALARIA

and build you up. Used for 65 years for Chills, Fever, Malaria and

A General Tonic

50c and \$1.00 At All Druggists



## BAPTISTS AROUND THE WORLD

By Dr. J. H. Rushbrooks, M. A.,  
General Secretary,  
Baptist World Alliance

—o—

## The Far East: Dr. M. E. Dodd's Visit.

Dr. M. E. Dodd of Shreveport, Louisiana, President of the Southern Baptist Convention, travelled home eastward from Berlin. The press has told of his visits in various lands, and letters which have reached the Baptist World Alliance office indicate the helpful inspiration quality of the service he has rendered to our Baptist brotherhood in the Far East. Dr. Dodd was one of the new members elected to the Executive Committee of the Alliance at the World Congress.

## Sweden: Dr. Bystrom Still Active.

Few men have played a larger part in the life of the denomination than has Dr. Bystrom of Sweden, for many years the editor of that fine Baptist weekly "Weckoposten." Though he has retired from the editorship, Dr. Bystrom remains active. He was at the Berlin Congress, and served as Chairman of its third session. We have just received a book from his pen entitled "An Apostle of the Philippines, or, Life and Work of E. Lund." Dr. Lund was a pioneer missionary in Spain and later a successful worker in the Philippines, where he translated the Bible in whole or in part into three languages. Dr. Bystrom has done well to make the story of his fellow-countryman more widely known.

## Australia: Mr. Packer Back Home.

Mr. J. A. Packer, the venerable editor of the "Australian Baptist" and a Vice-President of the Baptist World Alliance, writes in a personal letter:

"We have had a very pleasant journey home, and at all the ports from Colombo to Sydney the Baptists gave us a royal welcome and generous entertainment. We arrived in Melbourne in time to see Scott and Black land to win the great air race. It was thrilling. Since reaching Sydney I have been snowed under with work, in addition to being commandeered to give addresses on our Berlin experience. This week I have responded to five invitations — Pitt Street Congregational Men's monthly dinner (Rev. T. E. Ruth), the Methodist Central Mission (Lyceum Theater) and three of our churches. I shall have to hold up, or the good effects of my holiday abroad will have evaporated."

## South Africa: A Heavy Loss.

The news has reached London by cable that the Rev. Thomas Aitken of King William's Town, Secretary of the Baptist Union of South Africa, has recently died.

Mr. Aitken was present at the Baptist World Congress in Berlin, where he responded at the roll-call on behalf of his country and also preached on Congress Sunday in the Lichtenberg Baptist Church. He had settled in South Africa in 1905, and has rendered distinguished service there for nearly thirty years. He will be greatly missed.

Religious Liberty in Europe.  
This subject is receiving anxious attention in many lands. There is

cause for concern. Religious liberty is practically extinct in Russia except so far as the United States, in recognizing the Soviet, has insisted upon ensuring freedom for American subjects. In Germany a deadlock seems to have been reached in the struggle between the various elements within the Protestant churches, and no one can foresee the lines of final settlement. It may be that the principle of Free Churchmanship will come to be accepted by a large section of those who are offering resistance to the Reichsbischof. The suspension of parliamentary government in the smaller Baltic States (Estonia, Latvia, and Lithuania) has also occasioned anxiety. I have recently paid visits to these countries, and have interviewed Ministers of State upon the subject. So far as I can judge, the rights of Baptists are in no way endangered, though there are curious complications of racial and political character which tend to make the position of some other religious groups difficult. Baptists of all countries, it need not be said, are on the side of religious freedom for all.

## Welsh Baptists Affiliated.

The Baptist Union of Wales is now affiliated directly with the Baptist World Alliance. Hitherto its affiliation had been indirect, i.e.:—through the Baptist Union of Great Britain and Ireland.

## "One Hundred Years After."

The Baptist Missionary Society of London has published in an attractive volume bearing the above title the sermons and addresses delivered at the Carey Centenary Celebrations in London, October 1934. The contents of the book are extraordinarily interesting, and present a striking picture of a unique historical character. William Carey was a great Christian and a great missionary. Of his amazing linguistic capacity the world knows something; but of what he did for the social uplift of the Indian people, and of the far-flung range of his interests, it knows next to nothing. It was he who initiated improvements in agriculture and horticulture to which India owes so much, and his influence explains the founding of the Agricultural and Horticultural Societies of India. He labored for years before convincing the Indian government that the preservation of forests is important: now it is the concern of a great department of state. His influence upon the administrators of India, many of the greatest of whom were his own pupils, was profound. We would heartily recommend this book to which such men as the Rev. John MacBeath, M.A., the Rev. Gilbert Laws, the Danish Minister Count Ahlefeldt-Laurvig, Carey's great-grandson the Rev. S. Pearce Carey, M.A., the Rev. B. A. Nag of India, Sir Alfred Watson, Dr. T. P. Glover and others have contributed. It can be obtained from the Carey Press, 19, Furnival Street, London, E. C. 4, for 1/6 and ought to reach Baptists the world over.

## Russia.

Reports of impending famine in parts of Russia are persistent and disturbing. It is to be hoped that the government of the U. S. S. R.

will permit such action as the resolution of the Baptist World Congress — "the appointment of an international non-political commission to ascertain the extent of the need and to devise means of relief." Another Centenarian.

Just as these paragraphs are completed the very fine centennial issue of the "Biblical Recorder" reaches me from Raleigh, North Carolina. Baptists of all lands will congratulate the editor, Dr. J. S. Palmer, and wish for the "Biblical Recorder" still wider influence and usefulness as it enters upon its second century.

—BR—

YOUNG PEOPLE'S REVIVAL  
CONDUCTED BY B. S. U. OF  
MISSISSIPPI COLLEGE

—o—

A young people's revival has been in progress for the past week, ending Feb. 17th at the Parkway Baptist Church in Jackson. Prof. Swor, director of student activities, has been in charge of the services with Sam Waggener representing the local young people. Mr. Russell Carter who is an exceptionally fine song leader, was in charge of the music, assisted by the Hillman chorus and Mississippi College quartet. We have never heard more soul stirring or more beautiful gospel music than these talented ones brought to us, from time to time during the meeting.

We realize that these meetings came at an opportune time for the young people of our church and the older people as well. Many have expressed themselves as having received the greatest blessing that has ever come into their lives as a result of the very definite leading of the Holy Spirit in the services, through the wonderful heart-searching messages brought by Prof. Swor and others of his devoted band. The personal testimony given by a number of the young men and one young lady, Miss Ruby Peoples by name, has done much to open the eyes of our young people to the highest Christian ideals as are set forth in the New Testament. A number of young people have expressed to us their surprise on discovering that such young people as these really exists, and that there are so many in Mississippi College who are "living the overcoming life," and "walking after the Spirit" as is explained in Rom. 8:2. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." They are really walking after the Spirit and not after the flesh.

We believe that a new day is dawning for us in these evil times. God has answered our prayers and sent these fine young people to enlarge our vision and deepen our prayer life. We know now that "The Lord hath not cast off His altar, or given us into the hand of the enemy as He did in Jeremiah's time," Lam. 2:7. We realize that He is raising up young men who are willing to separate themselves from the pleasures of the world and go forth unhampered and unhindered by these things, to preach the "unsearchable riches of His grace to obeying men and women."

WHEN YOU TAKE  
A LAXATIVE

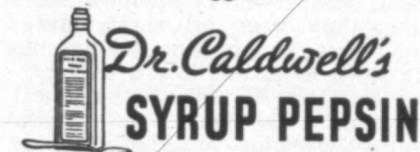
... use a spoon

It isn't what brand of laxative you take that's so important—it's the form. A liquid laxative can be taken in any required amount. If only a little is needed, you need never take a bit too much.

Doctors favor the easily measured liquid laxatives. Instead of any form that does not encourage variation from the fixed dose. A fixed dose may be an overdose for you—or your child.

Always remember this one thing about constipation: the secret of any real relief is reduced dosage.

Give the bowels only as much help as may be needed, and less help as the need grows less. You will find Dr. Caldwell's Syrup Pepsin an excellent aid in regulating the bowels. It contains senna and cascara (natural laxatives) and it will clear-up any bilious, sluggish condition without upset. Delightful taste, and pleasant action. Your druggist has it.



These young men and women demonstrated their courage in daring to speak the truth and were not afraid to tell the people of their can not spend their time dancing, card playing and by being entertained at the sensual picture shows without marring their testimony and losing fellowship with God. For everything that He has asked us to give up for His sake, He gives us something far better. More than this they have come to understand that in order to attain to the highest possible Christ-like standards that the self-life must be crucified with Christ, and the cross taken up daily. This is a fundamental truth which the great mass of present day Christians seem never to have heard of. Above all things, the Lord Christ is exalted in their surrendered and obedient lives and by the testimony that they give.

We are writing these lines that others may take courage and praise the Lord as we do for these consecrated young people and pray that He will send us a great revival led by young people who are courageous enough to "cross over Jordan" and come into possession of "the land flowing with milk and honey." We are told that the "great revival of 1800" which changed the entire history of this country had its origin in a group of college students who prayed until God sent the "power from above" and many mighty witnesses were sent out over this country who preached in the "power of the Spirit," with thousands of conversions as the result. Let's keep on praying.

Mrs. H. A. Waggener,  
W. M. U. Director of the Young People's Missionary work of the Parkway Baptist Church, Jackson.

**EYES TIRED?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.  
DICKEY DRUG CO., BRISTOL, VA.



## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I sent last week to the Orphans my check for \$19.20 for the month of February, and to Bro. Cormier, one for \$6.25. Ten dollars of the money for the orphans came from our valued members in New York. The amount sent to our French missionary is the smallest we have sent for a long time. Yet, do you see how grateful he is for it, and how full of joy in it? Again it found him in a "time of need." Will you not pray for him, that God will bless him with stronger health? And I shall be so glad if at the end of this month we are able to send him a much larger gift of love than we did last time. One person can't make it much larger, but a lot of us together, co-operating, which means working together can. Do you know, I thought that Nannie Mae was going to get her answers printed this week, for they came two days before Fannie Mae's. But when Fannie Mae's came, they were all right, and I found that Nannie Mae did not put any word at all, or letter, to represent the last letter of the word, Josephine. She said the puzzle spelled Josephine, but there was no letter in her list for the last letter of the word. That was a pity, for the answers were neat and nicely written, with some scripture references with them. Pretty hard luck, wasn't it? Nannie Mae must be mighty careful next time. Fannie Mae is hard to beat, but it is possible, and this time she was beaten in the time. So Fannie Mae's goes in again. Who can beat her this time? Dorothy L. Doolittle sent good answers, but made the whole answer Jewels, for No. 4, instead of Jewell. I hope she will keep on trying: it is not too late. I shall not give any more "questions for you to answer" on my Bible study. They have confused one little girl, and perhaps others.

I am sending today a puzzle of Mrs. Mayo's which has a boy's name for the answer. Boys ought to have some part in our puzzles. How many boys — and girls — will answer it?

### Bible Study No. 10: March 14th Jacob's Farewell to His Sons Gen. 49

At last the time had come for the old man Jacob to die, and he sends for his twelve sons, and gives to each what he calls his blessing. It is not always what we might call a blessing: each one has in it something of the character of the son. Of Reuben he speaks as his first born, his might, and the beginning of his own strength, a young man of dignity, and strength. Yet he had committed sin, and was never able to be the great man he might have been. Of several of his sons he speaks as of animals: of Judah as a lion's whelp, a young lion, of Dan as a serpent, or adder, of Naphtali as a bird, or stag, of Benjamin as a devouring wolf, of Issachar as a strong ass. The father says also of Judah that the sceptre of the king shall never depart from him, referring to the fact that our Lord Jesus, the King of glory, was afterwards born into the tribe of Judah. Of Joseph, whom he loved so truly, his father says he is a fruitful bough by a fountain, and a verse or two later that he was a good bowman, or archer, and that the "arms of his hands" were made strong by the hands of the mighty God. So Jacob left his parting word for each one of his sons, showing that he knew each one as perhaps no other did. Some perhaps were surprised that their father remembered so well the sins of their early

youth. Joseph, no doubt, was surprised that Jacob gave to him blessings of so high a kind, blessings of God Himself upon the head of the always faithful son, the one who was "separate from his brethren."

As Jacob completes the list of his sons, he tells them that he is leaving them, and that he wants them to carry his body back to the old burying place in Canaan, where his father Isaac and his mother Rebekah, his grandfather Abraham, and his grandmother Sarah, had been buried, and where he had buried his wife, Leah. When Jacob had given these directions to his grieving sons, he drew up his feet into the bed, and yielded up his spirit, and soon was with, we believe, these dear kinpeople of whom he had been speaking.

### Answers to Mrs. Mayo's Puzzle No. 5

1. Joshua.
2. Ointment.
3. Sodom.
4. Egypt.
5. Paul.
6. Hur.
7. Ivory.
8. Nazareth.
9. Esaias.

JOSEPHINE.

Fannie Mae Henley.

Mrs. Mayo's Puzzle No. 6

1. Whose son was David?
2. What book did Luke write besides the book of Luke?
3. What was the name of the High Priest's servant whose ear Peter cut off?
4. What was the name of the prophet who made an axe-head to swim?
5. How many times did the children of Israel march around Jericho on the last day?

Welsh, La.,  
March 4, 1935

Dear Mrs. Lipsey:

Your letter of February bearing a check of \$6.25 was received with much joy. For indeed, I have no words that could truly express my appreciation for such a timely gift. I trust as a servant of our Lord I shall prove worthy of this money and shall use it in the most worthy way.

Mrs. Lipsey, I began preaching again two weeks ago in my regular work, but I'm afraid I started too soon, for my voice has almost left me entirely. But my church and I are praying that God's will be done through it all. We request your prayers, for there is much work to do among my people. We had some wonderful services Sunday. The people are hungry for the word of God. Many are broken down under the load of sin and they are waiting for some one to bring them salvation.

Again I say, I'm thankful for the offering—and may God bless you as you labor for Him. And this offering means more to me than you can know—for it comes in a time of need.

Remember me to your circle, and I'll do the same as I pray.

Your servant in Christ,  
Theo. Cormier.

Grenada, Miss.,  
March 4, 1935.

Dear Mrs. Lipsey:

I am sending my club No. 14 dues for this month. It is raining here tonight. I had lots of fun flying my kite yesterday while the March wind was blowing so hard. I will be glad when spring comes so I can play out of doors all the time.

I wish more boys and girls would join the Children's Circle. I enjoy

the letters and Bible stories, so much, and I am glad to send my dollar each month for Bro. Cormier and the Orphans. I will be glad if Earnest Clark can win the Bible.

Much love,  
Mary Nell Rayburn.

But Ernest is not running to get the Bible, Mary Nell. Why don't you? Perhaps you have a nice Bible already. I'm pleased that you like our page, and you add to its value by your letters and money.

Leland, Miss.,  
Feb. 28, 1935.

Dear Mrs. Lipsey:

I am enclosing check for \$2.00 for Jeannie Lipsey Club No. 9. I am sorry we are getting it off late this month.

With love,  
Mary Adelyn Milam.

Thank you Mary Adelyn: it is very welcome. Why didn't you go in on the puzzle contest? Perhaps it is not too late yet.

Clarksdale, Miss.,  
March 5, 1935.

Orphanage \$2.00.

B. B. I. \$1.00.

J. L. Club No. 4.

Friend.

Here comes our Friend, as unfailing every month as the month on a calendar. Thank you ma'am, and we think a heap of you.

Mathiston, Miss.,  
March 3, 1935.

Dear Mrs. Lipsey:

I guess you think it is time for No. 13 to come in; well, here I am. I am sending my dues for January, February and March. How did you all like the big snow? I liked it fine. I went with daddy and mother to Columbus to see daddy's twin brother get married. I guess I have flu now, but not bad though. I hate to miss school. I am going to be in a play at the close of school. Our school will be out in May.

I love to go to Sunday school, though I missed today. I am in class No. 2, we have 11 in our class. My teacher's name is Miss Paxton.

With love,  
Robert Henry Booth.

We are glad to see No. 13, and to receive his gift. We hope by this time he is about well of flu, with the good nursing he has been getting. Don't wait so long next time, Robert Henry, we want a letter from you often. Thank you, sir.

Myrtle, Miss.,  
March 2, 1935.

Dear Mrs. Lipsey:

I am writing you sending the answers for this week. I hope all of the answers are correct because I have worked so hard trying to get them all up. I read your rules and I will try to obey all of them for I want a nice Bible. I hope all of my answers are correct.

With love,  
Louise Baker.

Yes, my dear, they were correct, but they were not the ones that are in the contest, as I said last week. The contest questions are called Mrs. Mayo's puzzles. I am sorry about it.

### WINNFIELD BIBLE CONFERENCE

Winnfield First Church Bible Conference came to a very happy close Thursday evening, February

### WEAK AND MISERABLE?



Mrs. J. E. Hammock of Plant City, Fla., said: "I was suffering from a weakness that caused me to have a breakdown. I was completely played out but Dr. Pierce's Favorite Prescription made me well and strong. I believe there is nothing like the 'Favorite Prescription' for woman's ills."

New size, tablets 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists. Write Dr. Pierce's Clinic, Buffalo, N. Y., for free medical advice.

## Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) — Must fix you up or money back, Only 75¢ at druggists.

14. Measured from every angle we had a great conference.

The attendance, while it was not what we had hoped for, was nevertheless gratifying. Between 30 and 35 preachers, first and last, were present, with a fair showing of our local people.

The various preachers who were on the program responded well, and performed their parts with credit to themselves and profit to all who heard them.

Rev. A. N. Murray, Enlistment Evangelist for the North-central Louisiana, gave stereopticon lectures each afternoon on foreign missions. These lectures were largely attended and will result, we hope, in a larger interest in missions.

Dr. J. E. Byrd, Sunday School Secretary of Mississippi, spoke two and sometimes as many as four times a day. His morning addresses were given entirely to personal evangelism. These lectures were very practical and helpful. In fact, the writer can truthfully say that he has never heard such clear, scriptural and helpful addresses on this subject. This was the unanimous feeling of all of the preachers who attended. Life will never be the same for those of us who followed the speaker from morning to morning while he discussed this great subject.

Yours cordially,  
B. C. Land, Pastor.

BUNKER HILL

Down at Bunker Hill Church in Marion County, the interior walls were unpainted and very unsightly until a few weeks ago Mrs. H. D. Jordan, our W. M. S. President, caught a vision. She suggested each lady make a quilt star, putting ten names on it at the rate of five cents per name — to which the ladies responded well. When the quilt was finished the proceeds for names were \$41.65. Then it was made known that the quilt was for sale, and Mrs. Van Morris of Columbia gladly gave ten dollars for it. This making a total of \$51.65. Our walls are nicely painted, window facings and doors stained and we have money left in our treasury.

We are thanking God for this victory which inspires us to go forward in His name.

666

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## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

### For Your Scrapbook

"To be a slave when one might be a king, to walk low roads when one might tread the high, to crawl when one might just as well take wings, to take the slime when one might have the sky; to mingle with those whose lives are cheap when with the sons of God one might commune, to have the shallow rather than the deep, to choose the discord rather than the tune; to dwell in swamps when one might brave the height, to have a hovel for heart and miss the golden dome where it might dwell in light—is there a greater tragedy than this?"

—Clarence Edwin Flynn.

### Sumrall Organizes B. A. U.

It was the pleasure of your state secretary to spend Sunday, February 24th with the Sumrall church meeting a splendid group of adults in the afternoon and helping in the organization of what promises to be a splendid Baptist Adult Union. The organization was set up on the basis of the Standard of Excellence with all officers elected, groups arranged and committees formed. Mr. W. P. Lott was elected to the office of president, with Mrs. A. V. Graham and Mrs. S. J. Vinson elected to the place of group captains, thus forming the Program Committee. Mr. R. M. Sumrall was elected vice-president and chairman of the Membership Committee with W. T. Graves and Mrs. R. O. Stringer as members of the committee. Mr. H. Watts was elected Corresponding Secretary with Mr. Charlie serving with him on the Social Committee; Mr. S. T. Schwartz was elected treasurer with Mr. R. Bryant and W. I. Denham serving with him on the Missionary Committee; Mrs. W. T. Graves was elected Bible Readers leader with Mr. Lonegan and Mrs. Keen serving with her on the Instruction Committee. Mr. Haskell Holcomb was elected as recording secretary. They met that evening and planned their work for the coming weeks, all enthusiastic over this opportunity of further training in the work of the church.

### New Prospect, Pontotoc County, Progresses

Recently the New Prospect church in Pontotoc County enlarged their work by going from one B. Y. P. U. to a Training Union with five departments, the Story Hour, the Junior B. Y. P. U., the Intermediate B. Y. P. U., the Senior B. Y. P. U., and the Baptist Adult Union. Word comes from the director, Mr. Tate Woodruff, that all five unions are progressing nicely, even though the coldest weather or the winter has been our lot since the organization was perfected. We are glad to pass this on as a testimony of the fact that it is being done on

the proper scale in rural churches as well as in towns.

Usually a B.Y.P.U. is no stronger than their leader.

"Prayer changes things" is the title of one of our newer songs and some one makes the statement that prayer changes people also.

### Union Church Organizes Intermediate Union

We are glad to announce the organization of a new Intermediate B. Y. P. U. at Union Church. Mrs. McGowen writes that they want to start off right, hence wanted a copy of the Standard of Excellence. A mighty good thing to do right in the beginning of an organization, find the right way and do it that way. It is just as easy to carry B. Y. P. U. work on in the right way as the wrong way if you start off right. It is not always easy to change from the wrong way to the right. Congratulations Union Church Intermediates.

### Greenville Director Magnifies Monthly Business Meeting

Mr. R. E. Denman, director of the Baptist Training Union of Greenville, believes in the monthly business meeting and is making their business meeting attractive. Occasionally they have a luncheon, with outside speakers as part of the evening's program. They have seven unions, all doing splendid work. Mr. Denman is pushing the full program and as a result of our request for our B. Y. P. U.'s to present the 100,000 Club and seek to enroll members they have enrolled fourteen (14) from the membership of their Baptist Training Union. We doubt if any other union in the state has secured more.

### First Church, Jackson, Enlarges Work

First Church, Jackson, recently elected to the office of Director Mr. W. L. Day, Mr. R. E. Morgan, former director, taking the place of General Secretary. Mr. Day has led the union in enlarging its work, adding several unions and departmentizing the work with a director of each department. Three Senior unions with Mrs. Ray Stennet director, three Intermediate unions with Mrs. R. E. Morgan as director; three Junior unions with Mrs. E. L. Herring as director; a Story Hour with Mrs. W. L. Day as leader; and two splendid Adult unions. This change to departmental organizations should make possible a successful enlargement campaign looking toward a 100 per cent increase in enrollment within a few months. We congratulate the First

Church young people on this new opportunity.

It doesn't take TEN WEEKS long to roll around, and that is about how long it is until we meet in Clinton for our State Convention. Your Associational Director will have some new sheets for distribution at the next meeting of the Associational B. T. U., so be sure to be there to get one. It will contain a copy of the program, pictures of all our out-of-state speakers and other announcements about the convention.

—BR—

### SUNDAY SCHOOL ATTENDANCE MARCH 10, 1935

Jackson, First Church	826
Jackson, Calvary Church	922
Jackson, Griffith Church	659
Jackson, Davis Mem. Church	412
Jackson, Parkway Church	129
Jackson, Northside Church	83
Meridian, First Church	768
Brookhaven, First Church	503
Brookhaven, First Church (March 3)	541
Columbus, First Church	636
Clinton Baptist Church	383
Columbia, First Church	423
Quitman, First Church	198
Clarksdale Baptist Church	382
Ocean Springs Baptist Church	101
Laurel, First Church	484
Laurel, West Laurel Church	501
Laurel, Second Ave. Church	225
Laurel, Wausau Church	43
Pine Grove Baptist Church (Jones Co.)	70
Sharon Baptist Church (Jones Co.)	118
Ellisville Baptist Church	204
Centerville Baptist Church (Jones Co.)	60

—O—

### B.T.U. ATTENDANCE MARCH 10

Jackson, First Church	185
Jackson, Calvary Church	155
Jackson, Grif. Mem. Church	242
Jackson, Davis Mem. Church	235
Jackson, Parkway Church	85
Jackson, Northside Church	34
Columbus, First Church	211
Brookhaven, First Church	166
Brookhaven, First Church (March 3)	169
Clarksdale Baptist Church	118
Quitman, First Church	113
Ocean Springs Baptist Church	40
Laurel, West Laurel Church	118
Ellisville Baptist Church	110
West Point, First Church	137
Bude Baptist Church	63

—BR—

His wife had gone to visit her mother, and had telephoned that she would not be returning until the next morning.

When she got back she said to her husband, "You managed to find something to eat last night, didn't you, dear?"

"Oh, yes," he replied, cheerily. "I had the steak that was in the pantry and fried it with some onions I found in the cellar."

"Onions!" she gasped. "Darling, you've eaten my bulbs!"

## Headache Relief!

Crazed nerves, headaches, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK FREE. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.

## LIBERTY

—O—

Condemn no one, speak evil of no one, quarrel with no one, because he does not agree with you—does not think as you think. Every one must have the liberty of thinking and acting for himself, else he cannot be held responsible for his acts. I must, in justice and fair dealing, with friend, or foe, cheerfully concede to him, every right and privilege that I claim for myself. I must advocate and contend for the freedom of others equally with my own.

No man, nor organization of men, is authorized or empowered, by the word of God—the Bible—to coerce, punish or persecute others because of difference in political opinion or religious faith. If we cannot, by appeal to the law of God, and the law of our country; by reason and friendly persuasion, induce others to agree with us, we cannot use force or compulsion of any kind, unless we are perfectly willing to be thus "convinced" and "converted" by those from whom we differ. Let us do unto others as we would have others do unto us. To be truly heroic one must be without fear of anything between him and his duty. We should speak boldly against sin, crime or injustice, regardless of risk or result, though the wrong-doer, or oppressor, be possessed of great wealth, high social or official position; and the wronged or oppressed, be poor, unlearned, or outcast; or of another nation, political party, or religious sect.

C. M. Sherrouse.

—BR—

## BOLDER DAM

—O—

Boulder dam, the world's largest barrier — 727 feet high, 1,180 feet across the top and 650 feet thick at its base was made ready for storing water on February 1. This dam is located at Boulder City, Nevada. It will create a lake, 115 miles long, eleven times larger than man ever made before. Millions of acres of arid lands will be reclaimed and water will be provided for future millions of population. Congress allotted \$70,600,000 for the dam and reservoir, \$38,200,000 for the power developments and \$38,500,000 for the All-American Canal, work on which was recently commenced. Boulder Dam will provide electrical energy of 1,800,000 horse power and will supply water and power for irrigation, silt control, and general river regulation. In addition to this the metropolitan water district is enlarged in a \$220,000,000 project to carry water to southern California communities. This is the project for which Parker Dam is being built.

—Ex.

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### THE GOSPEL IN A HOSPITAL

Miss Juanita Williams, Baptist Bible Institute Student, Louisiana

I did not have an assignment at Charity Hospital on Saturday, but most every Saturday I went. I enjoyed going very much. One reason I enjoyed going was, I could talk to the people about their health and also to some who were distressed in soul.

One day as I finished talking to one patient I turned to go to another bed, and saw there were two patients in the bed. I went on and started talking to them. I soon found that one was a Catholic and the other a Baptist. Of course I did not spend much time with the Baptist sister, but talked quite a while with the other. She listened, but seemed to want to argue. I did not like that idea and I read her some verses from the third chapter of John's gospel. I gave her a tract and left the gospel with her. She told me she would read them. It was about time for us to leave and I told her we would be back the next Saturday.

All the week I thought about the girl, and prayed that God might help me to say something to her that she might be saved. Saturday afternoon came, and I went to the hospital as usual, thinking I would find the Catholic girl. When I went into the ward I found the girl had left the hospital two days before. The Baptist girl was still there. She said she had talked to her about being saved and that she had read the little book several times.

After going from one bed to another I noticed a girl who was visiting another patient. She looked at me and I thought I had seen her before. It was the Catholic girl. She was visiting her cousin. She asked me to come over and talk to her cousin, and tell her the same thing I had told her. She told me after she had read the gospel and thought of the things I had said to her that she must be living the wrong kind of life and that she was going to live according to the teachings of the little book. She told me that she had been praying to the Saints instead of Jesus and she knew she had not put God first in her life, but from now on she was going to make her life count for the Lord.

### SAVED ON THE STREET

H. F. Burns, Baptist Bible Institute Student from Texas

Of all the occurrences that have met me on the street during our services, the one where an old Negro man found Christ comes back to me, for it was the first conversion on the street that I had ever known. It was shortly after the school year started, possibly five or six weeks, down in that old section of town where the houses are not lighted, and people are dying in sin.

I had been especially interested in the services on the corner of North Galvez and South Peters, because I was to preach, and I was so anxious to see some visible re-

sults. A few people stopped on the opposite corners for a short while, and others had their heads stuck out of windows and doors the length of the block, but few seemed to be interested — or to even care.

One old crippled Negro man on crutches came to the pole right under the street light and was leaning against it. He didn't get there in time for the song service. After the services had closed, I went over to where he was and began the conversation. He was interested and told me how that time after time his sister had tried to lead him to Christ. We continued talking until I was certain he knew the plan of salvation. Then I asked him if we should pray. When time came I asked if he would pray. He started out with the prayer Christ taught his disciples but lost the words. Then he asked me to say some words and let him repeat after me, but after a few phrases, he didn't need any help. He was talking to God.

He was saved right then. There was a little time to talk to him before the bus was to leave, so he told me he was going to church with his sister the next morning. I happened to have one of those little New Testaments along, and he was glad to get it. That experience absorbed a lot of my timidity. I was happy after that, but the joy increased as I learned he was still following Christ.

### BAPTIST WORK IN THE STATE OF RIO GRANDE DO SUL, BRAZIL

God continues to shower His marvelous blessings upon our work in the State of Rio Grande do Sul, Brazil. Last Sunday, January 27, two candidates were buried with their Lord in baptism in the large river near Porto Alegre. There was a fine crowd of people who came to witness this scene and the impressions made for good, will doubtless be lasting. Some that witnessed the baptism remarked, "I shall not rest until I have been baptized."

Rev. T. C. Bagby brought a fine message, on baptism on that occasion. He begins a revival meeting in the First Baptist Church of this city tonight, January 31.

A great number of people, of all walks of life, are showing interest in our work. They are seeking us out for private conversations. In these conversations they show a desire to know the real God and His Son Jesus. They want the assurance of forgiveness of sin and to have the joy of a certain salvation.

Our Esperanca church, in Porto Alegre, which was enlarged so many times last year has undergone another addition this year. We were compelled to put a 12x14 tent in the yard to try to take care of Mrs. Smith's Fidelis Class. The tent was too small the first Sunday. There were twenty-five young women present. The enrollment of the class is about fifty.

Our men's Bible class, organized last year, has an attendance of about seventeen to twenty. We are working for an attendance of fifty

by the end of the year.

The school, carried on through the difficulties and sacrifices, continues to be marvelously blessed of God. Plans are being made to enlarge the Bible department and to try to train our young people to serve in a more effective way. Our young people work in commerce and for that reason this department must function at night.

Please remember to pray for us.

Harley Smith.

### FROM UNION TO MAGEE

After thirteen years and four months of service as pastor of the church at Union I resigned to accept the church at Magee to begin the first of January, but I did not move until the third week in February. The years we spent at Union were happy and we hope fruitful years. We left behind many friends and while there they showed us many favors and were always kind and thoughtful of us in every respect. We pray God's richest blessings to abide on them and their new pastor, Rev. M. A. Davis.

We are now on the field here at Magee. The people here gave us a hearty welcome. We moved into the new pastor's home which is just completed. When we arrived we found shades up to all the windows, a new rug on the kitchen floor, a new kitchen cabinet, a gas range, light bulbs in every socket, a garden already started for us, and all the cabinets filled to their capacity with groceries of all kinds. We are fixed to live awhile as a result of

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Murine soothes and refreshes irritated eyes. Use it daily.

**MURINE FOR YOUR EYES**

the kindness and bounty given by the good people here. Brethren W. F. Smith, Sr., and Jr., and their good wives had dinner prepared for us when we arrived. The ladies brought enough food in the next day to last us a day or two so we could go right on with our work. In fact every courtesy possible has been shown us by the good people here and we feel like we have a fine congregation of people to work with. We appreciate every favor and kindness shown us and hope that we may prove worthy of it all.

As much as we appreciate the favors shown us by the people our greatest concern is that the will of God may be done by pastor and people alike and that through the time of service here that His kingdom may come in the hearts of men and women.

Pray for us as we labor for the Master.

G. O. Parker and family.

Maid — While you were gone, ma'am, your little Willie swallowed a bug, but don't worry. I had him take an insect powder.—Ex.

## Three Song Books

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### NEW BAPTIST HYMNAL

The Standard for Baptists

Reduced April first to new low price level. Durable in contents and construction, this hymnal is fast finding its merited place in our Baptist churches. It contains more than four hundred of the choicest standard hymns and gospel songs. Also selected children's songs, glorias, amens, and scripture readings. It is doubly indexed and topically classified. Published only in round notes.

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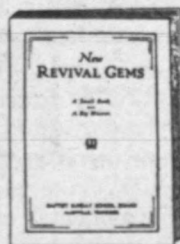
Its most convincing commendation is in its unprecedented demand. It has surpassed our highest expectations. You'll readily recognize its true value when you examine it.

Durably and beautifully constructed of special material. Cloth—100, \$45.00; carriage extra; dozen, \$6.00; copy, 60c postpaid.

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Write for specimen pages of seven orchestrations for thirteen different instruments.



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An entirely new collection of seventy-five songs, 82 per cent of which are found in Songs of Faith. Manila binding, round and shaped notes, size 5 1/2 x 7 1/4, full-size plates. Immediately popular for all religious meetings, especially revivals, assemblies, conferences, classes and departments.

Manila, hundred, \$10.00, carriage extra; single copy, 15 cents, postpaid.

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## B. S. U. Department

### Woman's College B. T. U.

In the recent week of training that was offered all students in Woman's College under the sponsorship of the Baptist Training Union, the theme throughout was that of training to become more efficient, more harmonious, better integrated individual Christians. In order to carry out this thought the idea that Christians are musicians playing in one huge orchestra of God was presented, with the goal for the Training school to be the finding by the individual the particular instrument on which the Master Musician desired her to play and of the willingness of the individual to play her part in the Christian symphony.

On the day before the Training School was to begin the bulletin boards and all corridors were filled with large and small posters carrying the information in musical terms that the Training School was to begin the following day. Early on the first day of the Training school pastors on which were hand-drawn pictures of sopranos, contraltos, bassos, etc., brought urgent requests that all Christians "harmonize" in the Baptist Training Union week of study. Other posters filled with musical notes sent out "A Call to Training in Efficient Christian Living." Still others requested that Christian students "tune in" for the week of special training in Christian service.

On the first night in general assembly after the theme and goal of the Training School was set forth the teachers and the books to be studied were introduced with the result that each "musician" appeared to choose her course wisely with much consideration and with the ambition that the week of study would make her more able to find her place in the "orchestra" and to fill it in a more efficient manner. The following teachers and courses were selected:

**Training in the Baptist Spirit**, taught by Mr. Auber J. Wilds, State Baptist Training Union Secretary.

**Christian Leadership**, taught by Dr. H. L. Spencer, pastor of Emmanuel Baptist Church.

**Investments in Christian Living**, taught by Mr. W. E. Holcomb, President of Woman's College.

On Thursday evening at six o'clock a banquet was given in the dining hall by members of the College Unions in honor of the Training School teachers. At intervals down the center of the long banquet table were placed ukeleles and banjos filled with daffodils. The place cards were violins, flutes, cellos, sliding trombones and other musical instruments made of cardboard in pastel hues. An orchestra stand of black cardboard bearing the music, "Symphony in E. A. T." was at each place and upon turning the first page the menu, consisting of a "Symphonic Suite" and "Finale Doucement" was found.

At the conclusion of the period for tests on the last night of the

Training School a closing assembly was held at which time many expressed their gratitude for benefits derived from the week of study, after which the Student Secretary, Miss Alene Harris, presented each teacher with a book of poems on whose hand-bound cover was painted a golden harp. On the fly-leaf were these words: "May these poems be of help to you as you continue to play your part in the Symphony of Life."

Mr. Auber J. Wilds led in a closing prayer of dedication.

Jayne Styles, Reporter.

### Blue Mountain B. S. U.

The Blue Mountain College B. S. U. considers itself very fortunate in having on its council our pastor, Dr. J. S. Riser. He has been most cooperative with us and has won the admiration of all in the short time he has been here in Blue Mountain. The B. S. U. council enjoyed the hospitality of the Riser home when we were invited to hear Dr. George Truett's radio message delivered Sunday evening.

In cooperation with the student evangelistic week, Dr. Riser and several members of the B. S. U. went to a CCC camp last week. Dr. Riser delivered an evangelistic message especially appropriate for young people which was very inspirational. Dr. Riser plans to start a Sunday school class for the boys in this camp at an hour earlier than the regular services of our church.

Juanita Creech, Reporter.

### Blue Mountain College

Blue Mountain College girls were most fortunate recently in having Mr. Sibley Burnette, popular recreational leader, to come to Blue Mountain to direct a party. After many enjoyable games and songs delicious refreshments were served. The entertainment was typical of the kind which Dr. Burnette directs. He has long been a favorite at Ridgcrest, and it was a pleasure for those who had been there to renew former acquaintanceship and for those who had not been there to have a taste of the fun of the social life which he leads there.

The Blue Mountain College Glee Club was entertained at a lovely tea in the home of Dr. and Mrs. Frank Moody of Oxford when the college girls presented the opera, BLOSSOM TIME, at the University of Mississippi. The tea was sponsored by Miss Marian Leavell, Student Secretary, and the Ole Miss B. S. U.

Juanita Creech, Reporter.

### REMARKABLE CONVERSIONS

I believe that it would be stimulating to evangelistic effort to give from time to time through our paper accounts of "Remarkable Conversions." Therefore I am submitting one case today and hope to give others from time to time. These cases submitted will be as accurate and true as possible, depending on my memory for the facts.

"Dr. A— was a regular practicing physician in his town having

a wide practice in his line and was well liked by the people though they knew that he was very profane in speech and ungodly. The doctor's wife was a very consecrated Christian and prayed for her husband to be saved. One night during the revival Dr. A— came to church and conviction seized him. The next day we took dinner with him and he explained how that he had planned to be a Presbyterian and attempted to uphold sprinkling for baptism. I would not argue the baptism question but informed him that the supreme question with him was the salvation of his immortal soul. After the afternoon service which the doctor did not attend on account of a call to see some of his patients, I went up to my room to pray for Dr. A—. Soon the burden was gone and I felt that the victory was won. Soon a knock was heard at the door. The doctor came in and said he was looking for his old hat. I informed him that I did not know where his old hat was but that I had other information for him, namely to show him some Scriptures on baptism. He read such passages that show that immersion and immersion alone is baptism. He closed the Bible and said, 'I think it is all right.' That night he went to church in the rain and made a glorious confession, presenting himself as a candidate for baptism. He said to the church, 'You folks know that I have a sad failing, that of using profane language, and have been very wicked, but I give it all up for Christ and hope to be as true to him as I have been to Satan.' He was baptized with others by the evangelist and raised to walk in newness of life."

Most sincerely,

H. C. Clark.

### AN APPRECIATION OF MRS. J. W. LAKE

After a long life of useful service, God called her home that she might receive the crown which is awarded the faithful. She was one of God's good women. It was my privilege to be her pastor in 1920. Always keenly interested in her church, she opened her heart and home to me. The lovely little brick church stands as a beautiful monument to her faithful labor and that of those she interested in it.

During the years my family and I spent in China, she did not forget the lonely missionary. Encouraging letters and Christmas boxes, filled with little love gifts, made us know that each day we were lifted before the throne of God.

A life well lived is a powerful witness for Christ. Many will rise up in the judgment and call her blessed because of her ministry of love. Little children in whose hearts she has sown the Word of God are yet to continue her service to her Master.

May God comfort her dear husband.

## GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

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## MUSCULAR RHEUMATIC PAINS

It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the pain and congestion when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

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band as he finishes out life's journey alone, and may the dear children find great joy in the service of Mother's Savior, is the prayer of a friend and former pastor.

I. D. Eavenson.

### RESOLUTION OF SYMPATHY Passed by the Southwest Mississippi Baptist Pastor's Conference February 11, 1935

The Southwest Mississippi Baptist Pastor's Conference realizes that in the home-going of the late Rev. S. W. Sproles it has lost a most valuable member, whose fellowship and wise counsel will be missed: that the denomination has lost an excellent, progressive preacher, and a leader in civic affairs. Brother Sproles was broad in his outlook, kind of heart, sympathetic in his dealings with others, and most generous toward others.

This conference wishes to express its sympathy to his bereaved family and loved ones, and assures them that the prayers of the members of this body will ascend to the throne of grace in their behalf, praying that the Father of all mercies may comfort them.

Faternally submitted by the Committee:

P. S. Rogers  
T. W. Green  
Jas. B. Quin

Head Clerk—"I am very sorry to hear of your partner's death. Would you like me to take his place?"

Manager—"Very much, if you can get the undertaker to arrange it."

**CAPUDINE**  
for  
**ACHES and PAINS**  
due to functional disturbances

FOR pains due to headache, fresh colds, neuralgia, and for muscular and joint aches, use Capudine. Capudine contains several ingredients which act together to give quicker relief. Ask for Capudine Liquid or the modified formula, Capudine Brand Tablets.



## N. E. MISS. BIBLE INSTITUTE

The Northeast Mississippi Baptist Bible Institute was held at Ecu on Tuesday and Wednesday, March 5th and 6th. We had a splendid program well rendered and we were most royally entertained as is the custom of the good people of Ecu.

With much interest we received the news of the recent victory at the ballot in Monroe County on the matter of discontinuing the legal sale of beer and wine. After the announcement that Tippah County would vote on this issue on April 10th, a motion was unanimously carried requesting that every county represented in this Institute, begin at once with the required petitions preparatory for presenting same to the Board of Supervisors in April calling for a vote on the beer and wine laws.

However, before the discussions closed a committee was appointed to write to our Baptist Record and make an appeal for a united drive in every other county in this state that has not as yet voted on this question.

Just get a small committee together and provide the necessary petitions. In some way get these in the hands of parties known to be interested who should present them to LEGALLY QUALIFIED VOTERS only and return to a committee in plenty of time to so check as to see that you have the necessary 20 per cent of all qualified voters of the county before same is filed with the chancery clerk. Have a committee to present your petition to the board and fully expect action.

If you are interested in the above, fully expect a hearty cooperation of every county and state officer (or candidate for same), every school teacher, every church pastor and official, and every patriotic law abiding citizen in your county.

Reaction is coming fast and favorable to a sweeping victory. Let us get busy and finish the task and be through with it. So when the August primaries come around again let your slogan be: SON REMEMBER. If thou hast been faithful in a few things; we may make thee to occupy longer. However, if thou hast faltered when you were needed we will look into your case carefully and govern ourselves accordingly.

—J. B. Gordon.

## PRECIOUS JEWELS

A beautiful girl, the only daughter of a wealthy father, held in her fair hand a velvet-lined casket containing jewels rich and rare. It was a birthday present from her devoted father whose chief delight was to see the every wish of his peerless daughter gratified. And on this auspicious morning — the day that was to usher her into society, he had capped the climax of her fondest anticipation. Her cheeks grew lovelier and her dark eyes brighter still as she bent over the beautiful casket and exclaimed in a silvery voice: "These lovely jewels are mine, all mine! These diamonds bright and the soft-

tinted pearls are mine! I shall wear them tonight and it will be the happiest time of all the year to me."

A young mother stood bending over a man upon whose brow was stamped true nobility of soul. Upon his knee was perched a bright little cherub of one year — a sunny-haired boy with dimpled cheeks and bright blue eyes. With one arm embracing her husband, she bent low and kissed the sweet child, murmuring, "My own precious jewels! The luster of England's crown said to contain more than a thousand diamonds, grows dim in comparison with my precious jewels, my noble husband and my darling boy!"

A little band of faithful worshippers, poor, despised, and forsaken by men, met and "spake often one to another teaching and admonishing one another in psalms and hymns and spiritual songs," and by and by "a book of remembrance was written for them," and the Lord said, "They shall be mine in that day when I make up my jewels."

Among the ancient Hebrews the bridegroom wore a crown on the day of his marriage. So Christ is represented as wearing many crowns when He comes to make up His jewels, — to claim His bride — the church — represented as the New Jerusalem whose foundations are ornamented with all manner of precious stones. Far more precious to Him are His jewels than the fair girl's could possibly be to her. Her's were a gift from a loving father, but His cost Him His own precious blood. Her's are liable to be stolen, but no one is able to pluck Christ's jewels out of His hands. By and by as the responsibilities of life increase and old age creeps on, she will care less and less for earthly gems and her casket of jewels will cease to be prized for any intrinsic worth, but Christ's people will ever be to Him a crown of glory and a royal diadem, continuing to shine with undiminished luster forever and ever, "bright gems for His crown."

The husband and child might so act that that wife and mother would forsake them but God says that a mother may forsake her child, yet will He not forget His people.

He hath given His beloved ones "exceeding great and precious promises," and one of the sweetest is, "They shall be mine, saith the Lord, in that day when I come to make up my jewels."

Georgia Dees Phillips, Shubuta, Miss.

## OAK GROVE CHURCH, CLARKE COUNTY

My work at Oak Grove is moving on nicely. This is my tenth year here. The church has built a pastor's home at the church. Pastor has moved in and he and family are enjoying this new home. I have never seen any better cooperation on the part of a little church. Everybody had a mind to work and they put their shoulder to the wheel. I am very proud of this little church. We have been having a mid-week prayer meeting here for three years without a break.

Also we have a good Senior B. Y. P. U. and a Woman's Missionary Union which is going to mean much to the church in financing the cause of Christ. We have service twice a month — second and fourth Sundays. We have had a hard fight and the good Lord has blessed us and we feel like we are pulling over. Only one home that is reading the Record, but I think by the first of April we will have about 75 per cent of the homes reading it. Pray for the pastor that he may lead his people on to victory.

Yours,  
A. P. Wells.

## CLARKE COUNTY STEWARDSHIP DECLAMATION CONTEST OF BAPTIST W. M. U. AUXILIARIES

Sunday afternoon, March third, fifteen contestants, with their leaders, kin, and friends, met in Quitman Baptist Church for the annual Stewardship Declamation Contest. This contest was conceded to be the best ever—more entrants and more preparation. Contestants were from Pachuta, Enterprise, Shubuta and Quitman. The judges found it extremely difficult to make a decision in each department.

The following shows the score:

- Sunbeams—  
1. Jackie Keahey 94 1-3.  
2. Julia Ellen Andrews 89 2-3.  
3. Mathis Brock 94 2-3.  
Junior G. A.—  
1. Robbie Arrington 93 2-3.  
2. Ethel McCrae 93 2-3.  
3. Virginia Phillips 94 1-3.  
4. Margaret Keahey 83.  
Junior R. A.—  
1. Bobbie Covington 84 1-3.  
2. Benford Waldrup 95 2-3.  
3. Robert Earl Shirley 85.  
Intermediate G. A.—  
1. Edna Mae Johnston 96.  
2. Idelle Moody 94 2-3.  
Intermediate R. A.—  
Edward Walker (no opponent).  
Y. W. A.—  
1. Ruth Johnston 93 2-3.  
2. Georgia Nicar 97 1-3.  
The ones getting highest grades in each group will enter the district contest in Meridian, Saturday, Mar. 9.

Mrs. N. A. Edmonds, Shubuta, Associational Young People's Leader.

Mrs. Georgia D. Phillips, Reporter.

## PIKE COUNTY

It was our good pleasure to have the Pike County Mission Institute held with our good people of Friendship church just out from Summit. It was a decided blessing to our people there and to all who were present from other churches.

Dr. J. W. Beagle represented our home mission work, and Dr. Geo. W. Leavell of Wuchow, China, our foreign missions, Dr. A. F. Crittendon our state mission work, and Rev. A. L. Goodrich the Baptist Record, Dr. Bass, the worthy pastor of First Church, Meridian, the 100,000 club, and Mrs. M. L. Jenkins of the B. B. L., New Orleans, the woman's work. The addresses delivered were both informational and inspirational. We very greatly

appreciate the fine service of Drs. Crittendon and Goodrich, our new field men. They are both making good in their respective fields of labor. The blessings of our heavenly Father be upon them.

Very best wishes,  
Jas. B. Quin.

A Louisville, Ky., daily reports that the increase in deaths from auto accidents increased 40 per cent in 1934 over 1933 and in the first two months of 1935 the increase had been 50 per cent over the same time in 1934. And everybody knows that liquor is the chief cause of it. But somebody may say that hard liquor is not legalized in Kentucky. Nor is it in Mississippi. But the beer joints are the blind behind which hard liquor is sold, and the federal government sells these joints the right to break the law. Abraham Lincoln said this nation cannot survive half slave and half free. How can a nation survive which sells men the right to violate the laws of a state? The Roman Catholic church in Luther's day was denounced for selling "indulgences," that is the permission to sin. How much better is a government which sells liquor license in a dry state?

Visitor—"And what's your name, my good man?"

Prisoner—"9742."

Visitor—"Is that your real name?"

Prisoner—"Naw, dat's me pen-name."—Santa Fe Magazine.

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## DO YOU WANT TO KNOW:

If a particular name (the name of your great-great grandfather, for instance) appears on the roll of Revolutionary War soldiers?

Whether or not there is a Government agency organized to deal with your particular personal or financial problem, and how to approach it?

How your congressman voted on a particular bill, or whether he has announced his position on a particular issue?

Whether or not a certain position is under Civil Service; whether Civil Service examinations are pending for a certain position; how much a certain position pays; or how to apply for a certain position?

Who was Pushmataha, or what is Rhus toxicodendron?

Or do you want a copy of a typical patent of a certain classification?

Or to know what Government or private publications are available on a certain subject?

Whatever it is, ask us. We can tell you, or direct you.

There is no pretense about our business. From the greatest storehouse of information on earth, the facilities of the Federal Government in Washington, we will supply you with up to the minute information on any matter in which you are interested. Most of the information we get for you, you could get for yourself if you were in Washington, and knew how to get it. The point is that we are in Washington, and we know how to get it.

We do not give opinions or advice, or make recommendations. We specialize in getting for you, or helping you to get, the exact information that is of personal interest to you, whether it has to do with patents, pensions, Veteran's benefits, government positions or finance, or matters of more general nature. In this connection we are prepared to furnish you special factual reports or articles for the preparation of sermons, lectures, club papers, etc., at reasonable rates.

All correspondence is considered confidential. State your question clearly. Write your name and address plainly. Enclose a One Dollar Bill or Money Order. That is our total charge for answering a single directing inquiry. If we cannot answer your question we will return your money. Mail to

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